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THE TEPPA KULAM.—MADURA.

THE

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THE TEPPA KULAM, OR RAFT TANK.

BY REV. J. T. NOYES.

OF the holy places of the Hindoos in the ancient city of Madura, in Southern India, one of the most beautiful is the "Sacred Tank," known by the Tamil name "Teppa Kulam." Teppam, means raft, Kulam, tank; "Teppa Kulam" is, therefore, "Raft Tank." This must not be confounded with the "Golden Lotus Tank," which is within the inclosure of the celebrated temple of Neenorchi, though it was constructed by the same king who restored and beautified that vast edifice, of great antiquity. It is not the vastness of the "Teppa Kulam" which attracts one, as is the case with the great temple, but the neat solidity and tasteful arrangement of its surroundings, giving the effect of great symmetry and beauty. The tank is a perfect square, measuring exactly 1,200 yards. The equal sides are faced with hewn granite, surmounted by a parapet of the same material, pierced, midway of each side, by a broad flight of steps leading into the water, and ornamented, in Hindoo style, with figures of gods, horses, peacocks, and other graven images. Inside the parapet and wall, above the water, a paved gallery extends around the whole, affording a cool and pleasant walk.

In the center of the tank is a square island (this, with the surrounding water, is alone visible in the picture), which is also faced with hewn granite. On the four corners, rising from the angles of this stone facing, are small ornamental temples. The space between these and the lofty dome-roofed pagoda of several stories, in the center of the island, is filled in with excellent fruit-trees, always green, and ever blooming shrubbery. As the tank contains deep, clear water, at all seasons, the effect of the whole is exceedingly pleasing.

Timul Naik expended, in the construction of this tank and temple, fifty thousand dollars; and appropriated, as an endowment for the expenses of its annual festival, land yielding an annual rental of five thousand dollars. At the time of this festival, once a year, the parapet, the inner facing of the wall, the island, and the temples are illuminated with a hundred thousand lamps, and the idols of the great Madura pagoda are brought to the tank and placed on a raft gaudily decorated, and lighted up with blue and red lights. The raft is slowly drawn around the island for some hours, after which the god and goddess are

taken to a highly ornamented pavilion in the midst of a garden on the island, to rest after the fatigue of their aquatic excursion. If the night is clear and dark, the illumination, with accompanying brilliant fire-works, presents a magnificent spectacle, which attracts many thousands of people, of all classes, who assemble from every direction to witness it.

Probably the last of these magnificent appendages to idolatry has been built. The day is past in which art could be degraded to such vile purposes. "Idolatry is still alive and flourishing," even in Madura, "and here and there is building new porticoes, new towers, and new temples," but not on the magnificent scale of former times. Indeed, the efforts put forth in this direction at the present day resemble a desperate struggle for existence, or a dogged determination to hold on to the bitter end. The Brahmins and their wealthy supporters have no *intention* of abandoning the field, but they *must*. "India is Christ's." There is an evident preparation for the coming of his kingdom there. Let his church enter and occupy, with the least possible delay.

THE OUTLOOK IN EUROPE.

In an address before the representatives of the Protestant churches of France, last June, Mr. Guizot remarked, that "all those who are still Christians, and believers in a supernatural life, must become more united against the invasion of materialistic doctrines." It would be well for the friends of evangelical truth everywhere to give heed to the words of the eminent statesman and more eminent author. One of the saddest facts in the religious condition of Continental Europe, at the present time, is the prevalence, not simply of rationalism, but of materialism, and the practical rejection of the supernatural, in the great centers of learning, and even in so-called theological seminaries. Where sounder views are inculcated, and the attempt is made to hold fast to the old moorings, the moral and spiritual atmosphere is found charged with noxious influences.

On the other hand, the awakening of evangelical men to the dangers of the situation is the first condition of improvement. The staggering blows which the Papacy has been receiving from without, and the blind infatuation which has marked its counsels, have called public attention to the moral weakness and corrupting influence of a system which drives the more educated classes into infidelity, and holds the masses under the influence of its degrading superstitions. The expulsion of the Jesuits from the German Empire, though an act to be deprecated in the interest of religious freedom, expresses the judgment of one of the most enlightened nations of the world upon the character, not only of the order of Jesuits, but of the system which they uphold. In this view it will have a moral value at the present time, though the sooner the church is left free to do its own work, neither hindered nor helped by the state, the better. Our hope must not rest in any arm of flesh, but in the Word and Spirit of God. The conflict is daily coming to be one of ideas, pure and simple — the truths of revelation on the one side, and sin intrenched in the multiplied forms of human error and philosophy on the other. Let it come; we have no fears for the result. God will care for his own cause. They that are with us are more than

they that be with them. The end is to be for the glory of God, not of human agencies — possibly in the illustration, in these latter days, of the utter inadequacy of all human means, however highly prized, to the moral and spiritual renovation of the race.

The time is big with events. The recent decision in the highest courts of Great Britain — giving free range to ritualism within the established church — must lead to a thorough sifting in that body, that cannot but be for the interest of the evangelical cause. In Germany the air is rife with the rumors of a pending religious revolution. The marriage of Father Hyacinthe may precipitate the movements of the Old Catholic party, and lead to a reconstruction of a portion of the Romish Church. The Evangelical Society of Geneva find much encouragement to push forward their work in the south of France. The thousands of Bibles and other religious works distributed among the French soldiers driven into Switzerland during the late war, are securing a cordial welcome to evangelists in many a home. The suppression of the Carlist movement in Spain is another triumph of religious liberty in that land, and renders more secure the opportunities now enjoyed for the free dissemination of the truth, despite the bitter opposition, and the unscrupulous means used to hinder the work, on the part of the Romish priesthood. Italy enjoys a religious liberty second to that of no country in Europe; and nothing but a spirit of love, sympathy, and cordial coöperation among the friends of the gospel in that country seems to be required, for the advance of evangelical sentiment.

Everywhere it becomes the friends of Christ to be up and doing, to prepare the way for the coming of his kingdom.

WORK FOR WOMEN IN TURKEY.

With a single exception, one or more unmarried ladies, in most cases two, are to be found at each mission station of the Board throughout the Turkish Empire. They constitute an integral part of the missionary force; and the value of their work, the necessity of their coöperation in order to the true success of the missionary enterprise, in reaching the homes of the people, is now conceded on every hand. What, to the more conservative in the mission fields as well as at home, was at the first regarded as an experiment, has been proved a success. Homes that the customs of society forbid men to approach are open to the visits of missionary ladies, and crowded often with eager listeners. The possible elevation of woman is no longer a question even in the minds of the Turks, to say nothing of the efforts now in progress to secure it everywhere among the Armenians. Common-schools follow quickly upon the visits of the missionary, even to the most secluded villages; and high-schools for girls at the great centers, and normal schools for the education of teachers, are already begun or in contemplation.

As this new movement for the education of women was mainly begun by the example and efforts of the missionary ladies, married as well as single, so it now falls naturally very largely under their guidance and supervision. It is not their object to engage in the general work of teaching, earnestly as they are besought to do this in many instances, but rather to teach the teachers of the people, and then to guide them in the early stages of their work, till their success is

secured. The influence of one Christian woman of culture from this country is thus multiplied, vastly beyond what would be possible did she confine herself simply to the work of teaching in the ordinary way. Some of the teachers in our seminaries, as Misses Proctor, Parmelee, and Seymour, spend much time in their vacations in visiting former pupils at their homes, or in the villages where they are engaged in active Christian labors as teachers or wives of the native preachers and pastors, to give them kindly counsels, and to cheer them on in their peculiar trials. Such visits enlarge and render permanent the Christian influence of other days, and are of inestimable value to the cause. Who shall estimate the influence, in the establishment of Christian homes throughout this great empire, of thirty devoted Christian women from the homes of our own favored land! Not the least interesting feature of this work is the fact that these missionary women are in immediate personal relations with their sisters at home, through the Woman's Board, and thus enabled to waken a livelier sympathy among the home churches, and to call forth a spirit of prayer and earnest supplication, that may secure a richer blessing on their labors.

The following resolution, adopted at the last annual meeting of the Western Turkey mission, shows how this work is regarded in that field: —

"*Resolved*, That the mission gratefully appreciates the Christian zeal and benevolence displayed by the ladies of the Woman's Board, in the support given to missionary work in connection with our operations, and would invoke the Divine blessing upon all their efforts."

A special opportunity is now afforded to Christian ladies at home who have the means and the heart to do generously for this great work in Turkey. It seems especially important to establish at Constantinople an institution of the highest grade, as a center for missionary work at the capital, — an institution that shall be a normal school for the education of teachers in the most thorough manner, a training-school for Bible-women and city missionaries, and at the same time shall offer the advantages of the best culture to a limited number of paying pupils. The institution contemplated would be emphatically a Home for Christian work, and illustrative of what the gospel is fitted to do for women.

Such is the enlargement proposed for the institution already happily begun at this center of observation and influence. A large expenditure will be necessary in such a city to secure the requisite grounds and buildings; and it is deemed necessary to meet this outside of the ordinary missionary contributions, by special donations from those who may feel a particular interest in this branch of missionary effort.

Pledges or contributions to this object should be sent to the Treasurer of the Woman's Board.

MISSIONS OF THE BOARD.

Mission to Spain.

A TOUR OF OBSERVATION.

On the 30th of May last, Mr. William H. Gulick, with the advice of his brother and accompanied by his wife, started from Barcelona on a tour through the south of Spain, "for the purpose of visiting the evangelical laborers in that part of the country, and studying their work." On the 12th of July he wrote, from Madrid, an account of his journey and his observations in different places. Portions of his letter must be omitted here, but

somewhat extended extracts will be given.

Voyage along the coast — Malaga. "Leaving Alicante in the afternoon we proceeded on our way south, passing Carthagena during the night, and Almeria the next morning. We sailed all day, much of the time close to the shore. Bays followed each other in continual succession, sweeping in beautiful curves from cape to cape. The mountains came boldly to the coast, broken here and there into ravines and spreading valleys. There were but few towns and villages, and the loneliness and wildness of the scene was increased by an occasional solitary fisherman's hut, or a miner's hamlet, while all day, a glorious snow-capped summit formed the background of the panorama. As evening approached, the scene softened. Rounded hills, covered with beautiful verdure — the grape vines in fullest leaf — and dotted with white cottages, stretched for miles along the coast; and as the sun went down we entered the harbor of Malaga, its great cathedral looming above the city like a castle. We arrived there during the closing scenes of the festival of Corpus Christi, the illuminations and the fireworks on the Alameda, the religious processions and the bull-fights. Stripped of the tinsel and color that the occasion had called out, Malaga, in its appearance and surroundings, is an uninviting city; hot and untidy."

Evangelical Workers. "Malaga has been the scene of many interesting incidents in the history of the evangelical cause in Spain. It was here that, before the revolution, Dr. Thompson, of the Broadway Tabernacle, saw the printer who, during the very period of his visit, completed an edition of the New Testament which he had been at work upon secretly, for months, in the cellar of his house. Here Julian Vargas, a school-teacher, was cast into prison, in the month of July, 1868, on the charge of giving instruction from the Bible. The revolution breaking out in September of that year, he was liberated, and returning to his vocation, has continued in it ever since. We had the pleasure of seeing him and his work. He has a school of over sixty children, which supports him, his father, and his family. Last April he was ordained by the Synod of the Church of Spain, and is now the acknowledged pastor of a little flock that have fitted up a room in his house as their chapel. He preaches for them without salary, and they meet, from out of their poverty, the other expenses of the church. We were touched by the sincerity and earnestness of this small band of simple and ignorant men and women, as we worshiped with about thirty of them in their little upper room. There is also, in this city, another young evangelical school-teacher, who supports himself in an humble way, by his school. He is the representative of a Christian work that, having passed through many vicissitudes, still retains its life in him, and has some hope of being again revived. Our feelings were much enlisted for these two young men and their work, standing, as they were, the sole representatives of the gospel in that wicked city."

To Granada. "From Malaga we went to Granada, passing, on the railroad, some of the most wonderful scenery traversed by any road in Spain. Leaving the rich valleys near Malaga, we suddenly plunged into the heart of a range of hills that crossed the road. Mountains of solid rock, rent and broken, overhung us in fantastic and majestic forms, and ravines and gulfs yawned beneath us, while, as suddenly, we emerged from the maze of tunnels into a smiling country beyond. On this road we had our first and only ride in a diligence, and enjoyed much the novel experience. We selected our seats on the highest point we could reach, above and back of the driver, where we could watch to advantage his skillful maneuvering of the ten mules, and have an unobstructed view of the country through which we passed."

Matamoras and Alhama. "Granada is the seat of one of the earliest and most interesting mission stations in Spain. It was in the prisons of this city that Manuel

Matamoras, José Alhama, and others, were confined for almost three years, about ten years ago, for their faith and steadfastness in the gospel. The sentence passed upon them, of terms of nine and ten years in the galleys, being commuted to banishment, several of them found their way to Gibraltar, among whom was Alhama, a native of Granada, a hatter by trade. His wife and children shared with him his imprisonment in their native city, and accompanied him in his banishment. For nearly five years he supported himself by his trade, in Gibraltar, while his children were enjoying the advantages of the Protestant schools of the place. The revolution opening Spain to the gospel, he hastened back to Granada, and immediately became engaged in the public and exclusive work of a school-teacher and evangelist, under the support of the Spanish Evangelization Society of Edinburgh.

"*A church* was soon gathered from among those who had suffered persecution with him under Queen Isabella, and others who had in secret sympathized and worshiped with them. In April of last year the Synod ordained him as pastor of the Granada church. During our stay in the city we became well acquainted with him and his work. At the Thursday evening lecture there were about thirty persons present, and at the Sabbath evening services sixty-four. We were told that at this season of the year many of the congregation and church-members, being laborers, were away from the city, among the wheat fields, the olive orchards, and the vineyards, in the vicinity of which they take up their abode for several weeks."

Persecution. "This little flock has testified of its sincerity by the persecutions which it has suffered — more perhaps than any other church in Spain. One of the elders is a mason and bricklayer, a skillful workman at his trade, and who, previously to his becoming a Christian, never lacked for work, and had an abundance for himself and his family. By degrees, all his former patrons have abandoned him, and in the parish, or ward, in which for years he has made his living, he is almost without a friend, and finds it very difficult to secure work in any part of the city. One of the deacons, for over thirty years master machinist in a large manufacturing establishment, is threatened with discharge from his honorable and profitable post, if he will not abandon the Protestant worship. Many of the poor laboring people suffer still more. The priests, with ceaseless activity, work upon the minds of the employers, and by the influences that they are able to bring to bear upon them through their wives and families, succeed, in many cases, in securing the dismissal from work of the Christian laborers. It is a cause of shame and sorrow, and of suffering to members of the church, that the present manager of the Duke of Wellington's estates, in the Vega of Granada, is a bigoted and persecuting French Roman Catholic, driving from his lands all whom he suspects of Protestantism. Miss Lola Alhama, daughter of the pastor, has a school for girls, the experiences of which well illustrate the power of the priests to interfere with a work like hers. She opened her school, near the beginning of the year, with about sixty children. Since then the priests have established three free schools for girls in the parish, where before they had not one, and by a system of house to house visiting, presents of clothing, and threats, have so affected the Protestant school, that of thirty now attending but one is of the original sixty.

"We shall long remember our delightful visit to this ancient seat of the Moors — this brightest jewel in the crown of Ferdinand and Isabella. But more beautiful and more enduring than the crumbling walls and towers, and the fading colors of the Alhambra, or than the kingdoms or the palaces of either Moor or 'Catholic kings,' is the little church on the slopes of the Albaycín, whose cornerstone is the living Christ.

"*Cadiz,* rising beautifully from the sea, is more regularly built, more thoroughly paved, more cleanly and more agreeable in its first impressions, than almost any other city of Spain that we have visited. This place, so accessible from foreign ships, that lay in its port, and from Gibraltar, that

was for so long a time the home of Spanish Protestant exiles, was, for many years, more or less the field of secret Protestant work, and almost on the moment of the revolution opening the gates of Spain, the Spanish Evangelization Society of Edinburgh founded a mission there, from which has sprung a church, of which Mr. José Hernández is pastor. We had the pleasure of meeting with his people in their Sabbath worship, his morning congregation numbering about thirty-five, and that of the evening nearer eighty. They have had difficulty in getting a place of worship, and are expecting soon to lose the one they now occupy. Through many trials and discouragements the society has continued its work, which has not been without manifest blessings. The pastor is a middle-aged man, a sincere and earnest worker.

"The United Presbyterian Church of Scotland has a vigorous mission in this city, founded by Mr. Abraham Ben Oliel, in the fall of 1869. They have a nine years' lease of a fine building, formerly a casino, or café, in the most central part of the city, providing them ample and most suitable rooms for day and Sabbath-schools, and a large and comfortable hall for their church. Mr. and Mrs. Ben Oliel received us with truly Christian cordiality, and did everything in their power to make our stay in Cadiz pleasant and profitable. Almost from the first, Mr. Ben Oliel has had large congregations, and although, from special causes, there has been of late a falling off in numbers, we found, in the forenoon, beside the one hundred and ten Sabbath-school scholars, over fifty adults, and in the evening, one hundred and fifty; increasing at a later hour, when we were called away to the neighboring church, to nearly twice that number. This is one of the few churches in Spain in which members are admitted only after a lengthy probation and a strict examination, and where there is an effort at discipline. We were inclined to receive the fact that there were but twenty-two church-members as speaking more favorably for the life of the church than though there had been flourished a list numbering more than the average congregation — which is too apt to be the proportion reported by the Spanish churches.

"Mr. Ben Oliel has been much troubled, during the past few months, by the attempts of his landlord to interrupt his quiet occupation of the premises. It is what we must expect to experience in almost any part of Spain.

"Two hours' ride to the north of Cadiz is *Jerez*, the great producing center of the sherry wine of the world, to which it gives its name. It is surrounded by leagues of vineyards. Its enormous wine vaults, or store-houses, called bodegas, occupy large portions of the city, like great railroad depots. Mr. Viliesid, Mr. Ben Oliel's brother-in-law, missionary, also, of the United Presbyterian Church of Scotland, has a work here.

"*Seville.* It was with deep interest that we approached this city. The heart must be dull indeed that would not be stirred by the history of its past, and by its wonderful monuments of a magnificence that has vanished with the people that gave it renown. We walked through the grand naves of its cathedral; we ascended the Giralda, and from its pinnacle looked out upon the surrounding country and all the glory thereof; we visited its Alcázar, rivaling the Alhambra in the style and richness of its ornamentation, and surpassing it in brilliancy of color, and teeming with the memories of a people that seem to have had but little in common with the race which now occupies their gardens, halls, and palaces, save bigotry, pride, and a fanatical hatred of the religion of Christ, which they sought to stamp out in the blood of its martyrs. We shall see what harvest that seed has borne.

"Mr. Cabrera, pastor of the first Protestant church of Seville, called on us on our arrival, and extended to us the same hearty welcome that we have received from all the native brethren. He was identified with the evangelical cause before the revolution, and fled to Gibraltar at the time of the persecution of Matamoras, Alhama, and others, where he learned the English language. After the revolution he was one of the first to commence public preaching,

following Gen. Prim in his progress from Cadiz to Madrid. He has, from the commencement of his labors, been the missionary of the Spanish Evangelization Society of Edinburgh, and with the exception of a short season at Madrid, has been located at Seville. The Society has bought a fine Roman Catholic church, which it has remodeled in excellent taste, but at great cost. Dr. John Hall's church, of New York city, contributed three thousand dollars towards this expense. . . . . Altogether, it is a church that almost any well-to-do American congregation would be glad to own as a place of worship. It is certainly a gift that the Seville Christians should most highly prize. For lack of funds, no apartments have been finished off for schools, though there is abundant room for them within the building; and, for the same reason, there are neither day nor Sabbath-schools connected with the church. At the Thursday evening lecture there were one hundred and thirty persons present; Sabbath forenoon one hundred and fifty; and Sabbath evening two hundred. We were told, that during the hot season, which was well upon them, the attendance, as it is apt to be with us at home, is decidedly less than during the cooler months. The congregation is made up largely of the poorer people, — artisans, mechanics, and laborers, — with a sprinkling, however, of the higher classes; and Mr. Cabrera assured us that almost every Sunday some government officials or university professors were present.

"This church has been no more exempt than its sisters in Spain from outside persecution, and still more harmful inside distractions, that during the past year have tended to diminish its congregation and to dim its light. It is now recovering from these misfortunes, and seems to be destined to retain the position it has held from the beginning, in the front rank of the evangelical churches of Spain. Mr. Cabrera addresses his people in a simple, straightforward manner, preaching from his text and drawing out its meaning by comparing Scripture with Scripture. It was refreshing to find a Spanish preacher who was not an *orator*, or who was not trying to be one; but was content to preach the simple gospel. The Church of Spain is indebted to Mr. Cabrera for many of its best original hymns, and translations of hymns.

"Besides this work of the Spanish Evangelization Society, Mr. Tugwell, the English Church chaplain at Seville, has five schools in the various parts of the city and its suburbs, in which the Bible is made the basis of instruction, and the children are brought under thoroughly evangelical influences. As Seville was among the first to bring the Christians of the primitive church to the prison, the rack, and the stake, so now she is among the first and the freest to receive the truth.

"In *Cordova*, the United Presbyterian Church, of Scotland, has a mission, entering upon the work of the Spanish Evangelization Society, which had voluntarily withdrawn from the field. As we are informed, the course of Christian work here has been attended by a series of misfortunes, that have greatly retarded its development."

The Journey pleasant. "From Cordova, a twenty-four hours' ride brought us to Madrid, where we arrived the 4th of July, and, for the present, our journey is ended. We are thankful for all the blessings that have attended us on this long trip. We unhesitatingly say that we could not have made so long a journey with any more comfort at home. In no place but at Seville was the heat really oppressive, and we have suffered less from the heat and dust than we would have, at this season of the year, in the Northern or Middle States. The much abused railroad trains of Spain have been prompt on all arrivals, connections, and departures; adhering with marked exactness to their schedule time. We have been received with the greatest cordiality by our Christian brethren and sisters, both native and foreign; they having, when it was possible, offered us the hospitality of their homes, and extended to us every facility for learning of the work with which they were connected. It has been very pleasant to meet with them in their assemblies for the study of the Bible, and for prayer and preaching, in which we were able to see most clearly

the essential oneness of all those who love the Lord Jesus. And as we look back upon the churches that we have visited, while we cannot shut our eyes to errors that have been committed, and can see much that still needs to be done, we cannot but rejoice in that which has already been accomplished, and hope that God has still greater blessings in store for those who shall labor faithfully for him in this land."

A letter of later date from Mr. W. H. Gulick, announces that he has decided to locate at Santander, on the Bay of Biscay, Northern Spain. Dr. Luther H. Gulick and Mr. Alexy will be stationed, for the present, at Barcelona, on the Mediterranean, in the northeastern part of Spain.

Austria.

LETTERS FROM MR. SCHAUFFLER.

READERS of the Herald are aware that Rev. H. A. Schauffler and wife, formerly of the Western Turkey mission, sailed from the United States in May last, to commence a work in Austria, in connection with the Board's new department of labor in nominally Christian lands. Of course the first thing to be done was in the way of exploration — looking the ground over, and gathering information. Several brief letters have been received from Mr. Schauffler. On the 6th of July he wrote from Pesth (where Mr. König, of the Free Church of Scotland, is laboring as a missionary to the Jews): "I have been seeking light, especially on the general religious condition of the Hungarian people; on the spiritual condition of the two Hungarian Protestant churches — Reformed and Lutheran; on the practicability of coöperating with one or both of them in missionary work; and on the history and workings of the Scotch Free Church mission here. Mr. and Mrs. König have received and treated me with the greatest affection and confidence, and I have had almost daily talks and discussions with them on these various subjects. They are extremely, almost painfully anxious that we should come here." He refers to other places to be visited and information to be gained, and says: "The Empire is large, the nationalities are many, the relations are complex, the languages confusing, and there are comparatively few with whom I can advise freely. One thing is certain, there is a grand field here for the most varied and apostolic missionary effort."

On the 9th of July he wrote from Czaba, Lower Hungary: "While waiting at the station for the train to Debreczin, the seat of the most orthodox and evangelical Protestant theological seminary in Hungary, I will jot down a few things about my visit here, to the largest Lutheran church and parish in Hungary, and the center of the Protestant Slavic population of this section.

"After six hours' ride from Pesth, the capital of Hungary, through a perfectly level and very fertile country, I alighted at Czaba station, and rode to the village in a primitive conveyance, guiltless of springs; the roof so low, the road so rough, and the jolting so severe, that I had to bow to fate for fear of being 'telescoped.' From the inn I found my way to the house of Rev. Dr. Szeberenzi, the oldest pastor of the Protestant churches in Czaba. He is a fine-looking, elderly man, with an intellectual head and a benevolent face. As I entered his study, he was busy with one of his parishioners, a sturdy Slavic farmer, clad in the sleeveless jacket, the long, loose, white skirt, and the top-boots which form the national costume.

"Dr. Szeberenzi received me with great cordiality as soon as he learned whence and on what errand I came. His son-in-law, the Hungarian preacher of the one undivided parish, came in, and after some conversation we started out to see the church — the largest Protestant church in the country, built in the early part of the century. I was astonished at its massive proportions and its interior capacity. Every Sabbath it is crowded by from seven to eight thousand worshipers. The pulpit is a swallow's nest, perched *high up*, right over the altar (the communion-table), so that the preacher may reach the second gallery, away up under the roof. The broad center aisle is always

filled with young girls, who must stand, and whose gayly-colored neckerchiefs and head-cloths have the effect of a variegated flower-bed. The whole vast congregation, led by a large organ, unites in singing their favorite and thoroughly evangelical hymns, which have come down to them consecrated and endeared by the memories of the pious and persecuted Bohemian Slaves (*a* as in far) of the seventeenth century.

"Every Sunday there is also held, in the smaller and older church, on the opposite side of the road, a catechizing service, attended by the youth of the congregation. So anxious are they to be called up, that it is a common practice for girls to bring the catechism-pastor presents of chickens or doves, hoping thereby to quicken his memory of their existence, and insure a chance to recite.

"At least one of my dearly beloved ministerial fathers in Connecticut would have been greatly delighted to find in Czaba the realization of what he more than once expressed his desire for, namely, a daily church service, such as the early Christian church was wont to hold. Every morning, about seven o'clock, the bell rings, and the smaller church is filled with an attentive and devout congregation. The Bible is expounded in course, throughout the year. This service takes the place of pastoral visitation, which, for three associate pastors in a congregation of 23,000 souls, is wellnigh an impossibility. The whole parish (with the exception of about 200 souls, who form what is called the 'Intelligenz,' *i. e.*, the somewhat cultured portion) is composed of farmers. They are for the most part steady, industrious, and religious; forming, as to the latter quality, a strong contrast to the overwhelming majority of the population of Hungary, of which pastors of all denominations complain that it is given to 'indifferentism' — the very worst 'ism' in existence. When I repeat what has been told me more than a dozen times, by Protestant Hungarian pastors, and professors and superintendents (bishops), that the decided majority — in some districts overwhelmingly so — of the Protestant ministry is rationalistic and nihilistic, you will not wonder that piety is at a discount among the people — for 'like priest, like people,' is true still. Yet, to the honor of the Slavic Protestants (I cannot now speak at length of the Magyar and German elements), who belong almost exclusively to the Lutheran church, I must repeat the express testimony of evangelical ministers, that the *people* are more steadfast in their attachment to *Bible* doctrine, as opposed to rationalism, than the ministers.

"Of my visit to Debreczin, of the great missionary work of which Rev. Mr. König, of Pesth, is the center, of the condition of the Catholic population, and the state of religious liberty, I hope to find time to write before long. Of one thing be assured — there is a large and inviting field for Christian activity in Hungary."

Writing again, July 29th, from Vienna, he says: "What Mr. König was to me in Pesth, that Mr. Moore, Jewish missionary of the Irish Presbyterian Church, and Mr. Millard (Baptist), Agent of the British and Foreign Bible Society, are to me here. They are both rejoiced at the Board's coming to Austria, and consider it a special answer to their earnest prayers. They both cordially invite me here."

European Turkey Mission.

BRIGHTENING PROSPECTS.

THE European Turkey mission held its second annual meeting at Samokov, in July, and letters since received, from and respecting that field, are very encouraging. Mr. Locke remarked, in a brief letter dated July 16th: "The work was never so hopeful as now. . . . . One of the most hopeful signs is, the deeper, more earnest feeling among some of our helpers. . . . . Applications to enter the female boarding-school are coming in from every quarter." Drs. Wood and Schneider attended the meeting, as delegates from the Western Turkey mission. Dr. Schneider wrote from Samokov, July 11th: "I am glad to say that I have been very favorably impressed as to the prospects of the work among the Bulgarians. Not only the

sober, serious, and generally intelligent character of the people is a just basis of hopefulness; but the results attained, and the operations of God's spirit at different points, indicate that he has a work to be accomplished among this people. I preached at Philippopolis, in Turkish, to a company of twenty-one Bulgarians, and was exceedingly interested in the intelligent and serious appearance of that audience.

"I came away from the meeting greatly encouraged as to the future of this mission. Its present prospects are as cheering as were those of the Armenian mission, in its early history; and I anticipate similar results in due time. Necessarily, the progress will be slow, at first. They are a people naturally slow in their movements; but persevering labors, prayer, and faith, with God's blessing, are destined to accomplish great things. This is my firm conviction; so much so, that were I a young man, I should cheerfully cast in my lot with this mission. I hope you will be able to send them, from time to time, all the needed reinforcements."

Dr. Wood wrote from Constantinople after his return (July 29th), at some length, respecting the journey, and the general aspect of the field, as follows: —

"Samokov, as you know, is about 300 miles from Constantinople. Of this distance, 70 miles are traversed by steamers on the Marmora, in a few hours. From Rodosto, the journey is made in seven days of wheeling. Many of the heavy wagons of the country have lately received the improvement of springs. At Adrianople we found one with an arrangement for seats, and a top high enough to allow us to sit erect; a promise of further changes for the better. From Philippopolis to Samokov, two days, and back, we enjoyed the comfort of an American light wagon, and the company of Mr. Bond in going and Mr. Page in returning. Our traveling equipments (sufficiently humble) sufficed to make tolerable the hotel accommodations in unfurnished, but not untenanted, khan rooms, and the kind of food supply which you became acquainted with in similar travels last year.

"If facilities of communication are one of the tests of civilization, certainly a great advance is taking place in European Turkey. We were delighted to find new and well made roads even among the mountains, and a broad, macadamized one, mostly finished from Rodosto to beyond Philippopolis, on the way to Sophia. The railway tracks which are to connect the Capital and the Egæan, from the two ports of Enos and Salonika, with the European system, are also constructing rapidly. The country begins to feel the pulsations of a new life. Swarms of 'hat wearers,' expending large sums of money, are putting the people in motion, starting new forms of industry, using new implements, and exhibiting the skill of Europeans. New ideas are imparted; new hopes are inspired; resources are increased. When a better form of taxation, and a better administration of government, shall be secured, — as somehow, in the providence of God, we believe they will be at some time, — the scanty population, now so wretchedly poor, will swell its numbers, and draw great wealth from the fertile soil of the plains, and the timber and iron and coal of the mountains. Austria and Russia may well covet the provinces between the Adriatic and these seas on the east. They will be a magnificent possession to the power that may gain them.

"And the ten to twelve millions of South Slavonians that occupy them, are sure to play an important part in the drama of the future. The affiliation of the Bulgarians with the Servians, Bosnians, etc., and the whole of the great Slavonian race, invest our missionary operations among them with an importance far transcending that belonging to them as a separate people. If the whole field comes under the care of the American Board, the call for men should not be less effective than was the vision which Paul saw in Troas. Who will hear the cry which now comes from Macedonia? Valis, the proposed station, for which three men are asked, is on the line of the Salonika railway. The generation of missionaries now coming on the stage are to work under conditions exceedingly different from those un-

der which their predecessors have toiled. The moral changes are hardly less striking than the material. Just what are to be the effects of the gaining of their ecclesiastical independence by the Bulgarians, and their open breach with the Patriarch and Synod of the Greek Church, does not yet appear; but even if the triumph of the national spirit should, for a while, lead to a closer combination against Protestantism, as a divisive element, it can hardly fail in the end to work more favorably than the despotism of the Greek hierarchy has done. The contributions of missionaries to the national literature, especially by the translation of the Bible, and valuable educational publications, will be appreciated. The elevating influence of evangelical teaching, in contrast with the influence of superstition on the one hand and infidelity on the other, will be felt and acknowledged. The Greek frivolity and unimpressibleness are far from marking the Bulgarians. These are sedate, sober, solid; they are also frank, genial, and hearty. It was pleasant to receive everywhere on the road, in the villages and in the towns, cordial greetings and kind words. Opposition, of course, is to be met; and rapid conversions can hardly be expected among any adherents to the Greek Church; but we may count on ultimate success, with the blessing of God, in giving the gospel to such a nation.

"The Samokov station is gathering first-fruits of an abundant harvest. The Bansko church exhibits a spirit of manly self-respect, in what it does for the support of its pastor, and what it proposes in respect to a house of worship. We learned, as we came through Philippopolis, of a village in which fifteen men had just come out as Protestants, and raised money among themselves for a chapel and rooms for a helper, asking no pecuniary aid. There is hope for a people like that.

"I reached home just in time for the Commencement at Robert College. The examinations were well sustained, and the speaking was good. Seven of the nine students in the graduating class were Bulgarians, and, as heretofore, the foremost in scholarship and mental ability. While many Bulgarian young men go to Russia, and many to Germany, for an education, it is a matter for congratulation that the institution which is the gem of the Bosphorus is likely to send out many trained within its walls, to be leaders in the conflicts of thought and action which are impending among this interesting people."

RELIGIOUS INTEREST AT MERICHLERI.

Mr. Bond wrote from Samokov, July 17th: —

"As it is uppermost in my thoughts, I will tell you first of all what good news I received last week, about the work of the Lord in the village of Merichleri. Three months ago, one of the best men in our station-class, a native of the village, was sent there with instructions to do the best he could — preach, teach, or work with his hands in his father's fields. We chose him as the one least likely to be driven out of the village. Circumstances have prevented my visiting the place, though I have greatly desired to do so. The young man left us with the promise of our prayers, and with expressions, on his part, of a hopeful trust in God. After three or four weeks he came in on foot, a distance of twenty miles, for a supply of Bibles and Testaments, reporting that all persecution had ceased, and that all the brethren seemed stirred up as by the Spirit of the Lord. He was frequently kept talking till after midnight, by persons anxious to hear of the great salvation, some of the former persecutors being among the eager listeners.

"Last week I received a letter of fourteen pages from our helper Natcho, giving an account of a recent visit he had made to the village. He intended remaining but one night, but so eager were the people to have him stay over the Sabbath, that he could not fail to see the hand of the Lord in it. He was greatly moved by the proofs of affection which he received from all, — from the aged and from the little children (you will remember his wife left him two years ago, taking with her their two little ones), — so that he felt ashamed as he stood in the presence of the heart-searching God. He reports that fifteen new Protestants have joined the

community within a few months. One of these was conspicuous amongst a mob of persecutors a year or two ago. Another is a leading man in the village, and so hostile that for a long time the brethren were afraid that his protestations of friendship were deceitful. The Sabbath services are now held in his house, and he provides a room, free, for the daily school.

"All the Protestants are learning to read. Some of them carry a Tract Primer with them to the fields, and find time during their days' labor to con the alphabet, or to read in easy syllables of the love of Christ and his work. On the Sabbath, Natcho says, four services were held, the room being filled and the door-way crowded. Between services, religious conversation was held almost continuously. Questions were eagerly asked, but without the least spirit of opposition.

"A meeting was held to consider the practicability of building a house of prayer. Subscriptions were offered, and soon $70 (gold), in money and food, were pledged. This is really a very large sum. A member of the old church, whose son is a Protestant, was sent for, and agreed to sell a desirable building site, but refused to present the matter to the government, and secure a deed. The next morning, however, Natcho went to see this man very early, in order to get ahead of Satan, and to his surprise, the man of his own accord marked off a piece of ground, received $8 for it, and started immediately for the government office, nine miles distant, and the deed was given. A plan for the building, to include chapel or schoolroom and two small apartments for a helper's family or guests, was prepared and sent to me for approval. The brethren will begin to haul stones immediately. God speed the work. We hope to have a church formed there soon. The self-reliance of these villagers is decidedly refreshing. They ask no aid from me except advice. One man, who turned our helper out of his house last fall, now offers to build the house at his own charges; but I have written begging him not to be so selfishly generous, but to give an opportunity to all, even the children, to have a hand and a heart in the work."

Western Turkey Mission.

APPEAL FROM MANISSA.

At its recent meeting, the Western Turkey mission voted to transfer Mr. Greene from Manissa (the new station in the old Smyrna field) to Constantinople, to meet the urgent necessity for more assistance there, especially in the publishment department. Mr. Baldwin, thus again left alone, wrote from Manissa July 3d: —

"Mr. Greene, with his family, left Smyrna on Saturday last and reached Constantinople, I presume, day before yesterday. You can easily imagine what a change has come over the house since such a large family has left it, but I fear you cannot fully appreciate my feelings of *loneliness*, as I look out over the large, *large* field that is left to my sole supervision; a field, I think, as large as that of the whole Central Turkey mission, and containing quite as many important cities. My constant thought and desire is for enlargement, and for a multiplication of instrumentalities. The thought uppermost in my mind, as I have been making my long tours, has been, How can we bring the gospel nearer to these peoples? With this in view, I have recommended, in a letter to you and just now to our annual meeting, the speedy occupation of a *new station*, either at or near Isbarta. Of course such a step can only be taken when *this* station is strong enough to be divided, a condition of things I hoped to find realized by this time, when I removed here two years ago. Alas, for human hopes and expectations! Again, after this long waiting, I find myself alone, with the *promise* of new associates! Such a promise, in view of such pressing want, ought to be certain of immediate fulfillment. Where is the love of the churches for the kingdom of Christ, and where the devotion to his service, if a call to such a land of holy and historic memories, and to such a promising work, elicits no response? I look to you, and I beg you to tell the young pastors and preachers at home of my position, of the wants of this field, of the new work opening among the Greeks. Show them, on the map, the great extent

of the country, from Adramyttium to Konieh (Iconium) — the glance of the eye will give them but a faint idea of the distance, very different from that they would obtain by a journey in the saddle from one end to the other, — and ask them if it is right to leave a brother minister alone to bear the burden of such a work, with such varied responsibilities, and what is more than all, the *responsibility of so many souls? I cannot bear it alone, I must have help.* May I not hope that we may be permitted to welcome *two* new associates, *this fall*, to our hearts, to our home, and to our work? God grant it may be so.

"I have nothing of marked interest to report, and yet I feel encouraged by signs of progress in many places throughout the field. A colporter, who went over the same ground we traversed in our tour last fall, was everywhere welcomed, and found abundant opportunity to read and explain the Scriptures to anxious listeners. In several places they urged him to remain permanently, and at Adalia he was fairly besieged, and obliged to remain some two weeks longer than he had anticipated, in order to satisfy the people. During this tour he found many new subscribers to the 'Avedaper,' and everything printed in the Græco-Turkish character found a ready sale."

STATION CLASS — A CHAPEL GIVEN.

Mr. Baldwin writes, in the same letter: "The prospects for our station class are very good indeed, and the probability is that we shall have a large one next autumn. In preparation for this, I intend giving my summer to a diligent study of Turkish, for although I cannot now see how I shall be able to carry on such a work alone, on the other hand I regard it as of the very highest importance, and so I cannot make up my mind to disband the class. I go forward in the confidence that the Lord will raise up some adequate help from native sources, if I am denied the assistance of a brother missionary.

"Some two or three years since, I think you must have heard, through Messrs. Schauffler and Parsons, of a Greek grocer, Ananosti, at Aidin; and perhaps mention was made at that time of his intention to give a house to the Board, for a chapel, This intention he has carried out, and at my last visit to Aidin, some two months ago, I attended to the transfer of the premises. Of course the house has not the form of a chapel, having been constructed for a residence; but, by removing a small partition and throwing two rooms into one, a fair audience room can easily be secured. The value of the property is about 20,000 piasters ($1,000, currency), and it seems to me proper that there should be some acknowledgment of so large a donation from a native Christian.

"We hope to open the girls' school in about two months."

OPPOSITION.

In a letter to friends, sent open to the Missionary House, Mr. Baldwin says, (July 26): —

"Our work here in Manissa has reached a very interesting stage. Many of the people have become dissatisfied with priestly rule, and are claiming, and using, their right to prove all things and hold fast what is good. Various efforts are being employed to restrain them, and about a week since, our native preacher was challenged to a discussion of religious subjects with some Greek teachers, before forty or fifty people. The impression seems to have been very decidedly in our favor, and, at all events, it was a victory for the principle of full and free discussion, which we so strenuously advocate. As another means employed to crush out the spirit of inquiry, and arouse a spirit of opposition to us, I may mention a public burning, in the market, of the book of Job, and again the next day, of the whole Bible in the modern language. Everything in the modern language is called Protestant, and the endeavor was to cast odium upon all our publications and on us. We can safely trust, however, the influence of all such efforts to Him who has so often overruled them to the advancement of his own cause, and pray that the Bible burner may become a Bible reader, — a disciple of the meek and lowly Jesus."

SCHOOL OF THE PROTESTANTS AT MARSOVAN.

The report of the Marsovan station, for the last year states: —

"We are happy to report that the *School of the Protestant community* in Marsovan, under the efficient direction of Baron Zorosian, a graduate of our theological school, assisted by Prapion, a graduate of the girls' boarding-school, has attained to great excellence, and only lacks pecuniary ability to place itself on the basis of a regular graded school. With 170 pupils on the list, the school comprises classes in some of the higher branches, as Algebra, Moral Philosophy, James' Catechism, which are undergoing a most thorough drill. The opportunities thus afforded to children and youth, while remaining at their own homes, and of course without expense to the Board for their support, we regard as full of promise to the churches; while by this vantage ground we are able to raise at once the standard of admission to the theological school."

BENEVOLENCE — MARSOVAN TO CHICAGO.

The same report from Marsovan, 350 miles east of Constantinople, refers to instances of Christian liberality thus: —

"Notwithstanding occasional outcroppings, of the old granite substratum of covetousness, in some of our Christian brethren, they do often surprise us, the rather, by exhibitions of great liberality; and that, too, while staggering almost unaided under the burden of their own institutions. Their ear is always open to the cry of distress. If a neighboring or a distant community have got into trouble in building a chapel; or a brother somewhere is suffering persecution; or a town is swept with famine, earthquakes, or pestilence, or fire; no sooner is the want made known than the hand goes into the bag and a collection is made. An instance may be given in illustration. In midwinter it was mentioned at an evening prayer-meeting, that a poor Greek brother in Vezir-Keopreu, left by the death of his wife with the care of several helpless children, was tempted by liberal offers of succor to return to the self-styled 'Orthodox' church. Earnest prayer was made in his behalf, and then a venerable brother rising, in his tattered garments, said, — 'Brethren, I don't feel satisfied with praying only, *we must give;*' and accompanying the word with the deed, he drew from his scanty purse a silver piece and tossed it upon the middle of the floor. Others cheerfully added their mites. The next day another brother collected small donations of provisions from several houses, and by the first muleteer train the half horse load, with the money and a sympathizing letter to the needy Greek brother, started over the mountain.

"Not unlike this was the gift of a few pious women and maidens to Chicago. On hearing, at one of our Sunday-school concerts, some account of the great conflagration, these sisters could not rest till they had made up a purse of some eight dollars, gold, for 'those afflicted brethren and sisters who have sent us the gospel.' So prompt and spontaneous an expression of sympathy, from persons who, with scarce an exception, never dreamed of possessing a stove, chair, or bedstead, or anything better than oiled paper in their windows, to let in the light and keep out the cold, seems worthy of record."

Central Turkey Mission.

GRADUATES FROM MARASH THEOLOGICAL SCHOOL.

THEOLOGICAL schools in mission fields are truly lights in dark places. Mr. Montgomery wrote from Marash (90 miles northeast from Scanderoon), June 22d: —

"Another term of our theological seminary closed last Monday, when we were permitted to graduate a class of eight students. The examinations were well sustained. The graduating exercises were held in the Second Church, and the addresses were well delivered, before a full house. One of these graduates is expected to be installed as pastor at Hagin during the first week in August; another is called to the Second Church in Marash, to take the place of Pastor Avedis, who is to enter the seminary; a third is called to the Third Church in Marash, which will be formed in a few days; we hope to see a fourth settled as pastor at Zeitoon soon, although the arrangements are not yet

completed; a fifth, one of the best scholars of his class, has been through the school without aid from us, and will probably be employed as a teacher in the preparatory department of the new college. The examining committee of the Native Evangelical Union were present, and licensed, as preachers, all except the last-named. The next class will not graduate until three years hence, as they are to receive a five years' course. This class numbers nineteen.

"The past term has been one of the pleasantest of the school. The presence and influence of the Holy Spirit were evident from the very first, and we hope the labors of the students throughout the city have resulted in good."

Eastern Turkey Mission.

GOOD WORK IN A NEW PLACE.

Mr. Parmelee wrote from Erzroom (150 miles south of Trebizond) on the 4th of July: "You will recall the account which Mr. Pierce gave you of a tour we made last autumn to the eastern portion of our field, during which we visited the Euch Kallissa Monastery,[1] where we were received in a very friendly manner, selling many books. You will also recall, that we received a pressing request to send a preacher to a certain village. This village is called Karabazar, and is quite near the monastery, where the petition reached us. We felt disinclined to listen to this request, as we learned that a quarrel existed between the villagers and the inmates of the monastery respecting their fields; and we feared they only had mercenary motives in coming to us. We therefore declined to visit their village, and turned our faces homeward. But the villagers were not to be put off in that way. A delegation followed us a day's journey, bearing a written petition, signed by twenty-two heads of families in the village, begging us to visit them and give them a preacher and books. They frankly stated that they had previously turned to the Catholics for assistance, but after having one of their priests several months, they became satisfied he was more corrupt and grasping than those of their own church, and so dismissed him. And now they turned to us — whether to help along their quarrel, or really to learn the way of life, we could not certainly determine. But one thing was clear, they had simply *asked for a preacher*, and had shown the greatest eagerness for books. We therefore promised the utmost endeavors to secure a preacher for them.

"On returning to the city Providence favored our efforts, so that we sent a very well educated cabinet-maker, Hohannes, to labor temporarily in Karabazar — instructing him to confine his labors to the preaching of the gospel, utterly refusing to take sides in any quarrel which might exist between the villagers and the monastery. This young man has lately returned, and gives a most interesting account of his labors. The entire village gladly accepted him as their teacher, and crowds constantly pressed upon him to hear the truth. In their warmth and zeal the people quite forgot their quarrel with the monastery. They provided our helper with bread and lodgings, besides a share of his salary in money. And not only the men, but also several women — among them the wife of the priest — are thoroughly awakened. Large numbers of books were also sold in that and other villages, some of them finding their way to the seat of the Catholocos (head of the Armenian Church) in Russia."

NATIVE LABORERS COMING FORWARD.

"And now this young cabinet-maker, who entered the work only temporarily, proposes to leave his trade, and accepting a salary half as large as he could earn by his labor, continue in the work at Karabazar.

"A school-room and preacher's house are greatly needed, and the people, though having suffered heavy losses from the aggressions of the monastery, and from an epidemic among their cattle, are eager to do their utmost to build. With some assistance from our treasury it is hoped another winter will find them well provided with these necessities.

[1] See *Missionary Herald* for April last, pp. 117, 118.

"Besides all this, we have now in our school, from that village, a young man of apparently humble, earnest piety, whose only purpose seems to be to know the truth and to preach it to others.

"And this leads me to say of our training-class, that it is in a very prosperous condition. I should have said *classes*, for besides the first class of four, now in their fourth year, six others have this year been gathered into a new class. We have also received into the school, without expense to the Board, six promising young men from Protestant families in the city, two of whom have already signified their purpose to labor as teachers or preachers. A most excellent spirit prevails among them, and it is our earnest prayer that they may be fully consecrated to the work of preaching Christ. Our hope is, with them to supply the rapidly multiplying openings in this great field. The girls' boarding-school numbers thirteen, a larger number than ever before."

Madura Mission — Southern India.

CALL FOR VOLUNTEERS.

Dr. Palmer, of the Madura mission, had occasion to write on the 10th of June, reporting such a failure of health, on the part of another clerical member of that mission, as seemed to render it necessary for him to return on a visit to the United States without delay. Two were already absent from the field, and Dr. Palmer adds to his announcement: —

"And now I wish to call for volunteers, and to send this call far and near. I should like to go out like a recruiting officer, with drum and fife — and I would have more listeners than I shall have now, I fear. I should like to lift up my voice like a trumpet, and shout in the ears of every young minister who is waiting for 'a call,' — this would be as *loud* as any they will ever hear, — and of every young theological student, 'Come over and help us.' Has Christianity opened up a Pacific railroad, and stirred up such a passion for pioneering that the old fields of the Lord are to be abandoned? Has the spirit of fashionable enterprise so gone out to China, Japan, and Spain, that old India must be forgotten? You, my dear brethren, are needed here, as much as thirty years ago. We would welcome six young men, healthy and cheerful, willing to sow seed in old fields, bear self-sacrifice without romance, do hard work, and wait patiently for results. I appeal to our dear sisters, also, who expect to become wives of Christ's ministers. During the war in America, I knew young men to stand and listen to the call for recruits unmoved, until one dearer than self said, 'Go'; and at once the man became a hero and soldier. Have you not such power, and will you not use it to bring laborers to this part of the Lord's vineyard?

"We long to welcome you, and we promise it will be a most hearty, cordial welcome. Come to the help of the Lord, to the help of the Lord against the mighty."

Japan Mission.

UNFOUNDED STATEMENTS — PROSPECTS — BUDDHISM.

Mr. Greene wrote from Kobe, July 1.

"Your congratulatory note to the mission was received on the 28th ultimo, but we regret to say that the edict [permitting the free diffusion of Christianity], over which the newspapers have rejoiced, as have thousands of Christians in America, never emanated from the government of Japan, but from the fertile brain of some enterprising reporter. However, we do not feel particularly despondent, for the question of toleration is only one of time. Shintooism has been disestablished, and as we have always considered this state religion as our most formidable foe, we feel proportionably encouraged by its downfall.

"The proclamation which withdrew government support from Shintooism, was to us a rather mysterious document, and I would like to send you a copy of it, but I have none by me. It contained a clause something as follows: 'All applications of persons desiring to lecture on religious subjects, or to form societies for the purpose of hearing lectures on such subjects, must be made to the New Department of Religion.'

"Taking our suggestion from this clause, we, in connection with the Presbyterian and Reformed missions, propose to ask permission to deliver lectures on the Christian religion, and to organize churches. We do not see as any harm can come from the request, while possibly much good may.

"Our great fight here in Japan, it now becomes more and more clear every day, is to be with Buddhism, which I suspect presents itself in a far more vigorous form here than in China, or any other part of the world. The fact that at so many points it touches Christianity makes it of vital importance that we have clear views as to what its teachings are, and as to its relations to Christianity. The youngest sect here has been for some time preparing for the battle, by the study of Christianity on the part of many of its priests, and we should prefer not to be left behind. One priest was here not long since, trying to get permission from the governor of this port to open a school, in which he proposed to teach Buddhism, Confucianism, and Christianity, and show conclusively the superiority of the first over the other two!

"The son of the patriarch of one branch of this, is said to be either abroad or on the point of going abroad, to fit himself, by a careful study of the practical workings of Christianity, for overcoming it in Japan."

MISSIONS OF OTHER SOCIETIES.

SOUTHERN PRESBYTERIAN BOARD.

THE "Missionary" for June, contains the eleventh Annual Report of the Foreign Missions of the Southern Presbyterian Church. The missions are in China, South America (Brazil and Columbia), and among four tribes of North American Indians, with one lady worker in Italy. The Report states: "The whole missionary force, including those on their way, consists of fourteen ordained ministers, — of whom four are natives of the country where they live, — two male and twelve female missionary assistants, and eight native assistants, — thirty-six missionary laborers in all, and all depending upon the contributions of the churches for their support.

"The receipts from all sources, including $6,497.67 contributed by the ladies of the church for the relief of Mr. Inslee's family, $1,807.50 special contribution to the Brazil mission, and $3,442.88 from Sabbath-schools, amount in the aggregate to $47,181.82. [This is an approximation to the exact amount.] Deducting from this what was given for Mr. Inslee's family, and what is regarded as a special contribution to the Brazil mission, the actual amount available for general missionary purposes would be $38,876.65, out of which the debt of last year, of $5,505.99, has been reduced more than one half. The aggregate above mentioned, of more than $47,000, is nevertheless the true expression of the gifts of God's people. It shows an advance of something more than seventy per cent. upon the contributions of the previous year, and is a larger amount than was ever given by the same churches, even in the days of their greatest prosperity. Nor is this advance less remarkable, when we take into consideration the fact that money, in many parts of the country, has been very scarce, and a large portion of our people have been severely burdened by heavy taxation. It is an encouraging fact, and perhaps speaks well for the future of our beloved church, that God is causing the liberality of his people to abound in the midst of their poverty. The process of trial through which they are passing may be severe and searching, but the fruit will be rich and abundant.

"Gratifying, however, as the above results are, the funds actually available for general missionary purposes have not been sufficient to meet the exigencies of the case. During the summer and autumn, several missionary brethren, who were ready to sail for their fields of labor, were

detained several months from the want of means to send them out. Several important departments of missionary work have been delayed, or held in suspense, because it has not been possible to furnish the means for carrying them forward."

FREE CHURCH OF SCOTLAND.

THE last Report on the Foreign Missions of this church (May, 1872), presents the following statistical summary of the missions, which, it will be seen, are in India and Southern Africa:—

ABSTRACT OF STATISTICS FOR 1871.

	India.	South Africa.	Total.
Central and Branch Stations	53	33	86
Christian Agency—			
Ordained European Missionaries	18	7	25
Ordained Native Missionaries	9	..	9
Licensed Native Preachers	1	..	1
Medical Missionaries (Native)	2	..	2
European Missionary Teachers, Male	6	3	9
European Missionary Teachers, Female	4	2	6
East Indian Teachers, Male	6	..	6
Female	8	..	8
Native Teachers and Evangelists, Male	43	23	66
Female	24	2	26
European Catechists	..	2	2
Native Catechists	21	1	22
Scripture-readers, Exhorters, etc.	9	16	25
Colporters	16	1	17
Bible-women	8	..	8
Total Number of Christian Agents	175	57	232

	India.	South Africa.	Total.
Native Churches—			
Communicants	695	1,204	1,899
Baptized Adherents, not Communicants—			
Adults	299	About	
Children	508	1,000	1,807
Admitted on Profession since commencement of the Missions	1,192	About 2,500	3,692
During the year there have been—			
Adults baptized, or admitted on Profession	52	65	117
Children Baptized	55	129	184
Institutions and Schools—Number of	108	31	139
Anglo-Vernacular—			
Male Scholars	4,200	..	4,200
Female, "	261	..	261
Vernacular Male Scholars	1,692	..	1,692
Vernacular Fem. Schol.	1,449	..	1,449
Total under Instruction	7,602	1,680	9,282

"The Income of the year has been £16,356 14*s.* 3*d.*, which, added to balance on hand when the year began, gives £17,224 2*s.* 7*d.* The Expenditure has been £16,289 1*s.* 5*d.*, leaving a balance of £935 1*s.* 5*d.*"

In addition to this home income the following sums have been received, mostly in the mission fields:—

The Ladies' Society for Female Education raised	£3,272 5 9
Special Contributions from friends sent direct to stations	607 19 2
Contributed abroad, namely:—	
By European friends in India and Africa	2,834 11 7½
By Native Churches	536 3 5½
Besides these sums there have been received as—	
Government Grants-in-Aid	5,734 18 10
School Fees	4,588 19 9½

WOMAN'S WORK.

"LET HER COME."

A KOORDISH GIRL SEEKING EDUCATION.

A *very minute* printed sheet from Harpoot, Eastern Turkey, — the "Harpoot News," — contains, in two numbers recently received, the following story of a girl seeking Christian education under difficulties:—

"In 1869, a request came from the city of Chemishgezek, that we would receive a girl to the Harpoot Female Seminary. 'If she is a suitable person,' we replied, 'and any one is responsible for her clothes, books, and traveling expenses to and from school, we will receive her.' But the answer was, 'She is a poor Koordish girl, for whom no one cares, and those with whom she lives as a servant are not even willing that she come to school. If she come, they will take her good clothes away from her.'

"Our reply, 'Such a girl will not do for us to educate,' put an end to the matter for the time. Some months later, Mr. H. N. Barnum and myself visited Chemish-

gezek, and Amy came herself to plead her own cause.

"She had succeeded in obtaining a two-cent Gospel of Matthew and learning to read it, and seemed thoroughly possessed with the idea that she must come to Harpoot.

"No Armenian girl of her age would have been courageous enough to plead her own cause, or even to look us in the face; but this girl's Koordish nature had come with her when, at three years of age, at her father's death and the remarriage of her mother, she and a baby sister had been committed to an Armenian family who were willing to take them, in the hope of future service.

"So she stood and earnestly plead for a place in the school, whose fame as a paradise to all in it has reached the outmost bounds of our mission field.

"But for all her pleadings we had a ready reply, until she said, 'Missionaries, if Jesus were now on earth and a poor girl like me wished to come to him and learn about his salvation, don't you think he would receive her?' What could we reply? No one looking at her pleading face and hearing her words of entreaty could reply, 'O, you can learn about Jesus without coming to the seminary.' She at least felt that, surrounded as she was by those who were Christians only in name, she could not learn to do his will.

"But, earnest and sincere as she appeared, we still had a lingering fear of being deceived in this our first practical contact with a Koordish candidate; so we inquired of all the 'Protestant brethren' whether she was truthful, industrious, and faithful, and, in their opinion, sincere in her request, or whether she might wish to go to the seminary from mere curiosity, or in the hope of living an easier life.

"When all gave decided testimony in her favor, we said, We will run the risk, and try this one experiment. Let her come.

"But 'let' seldom has much executive force in the Occident, less still in the Orient, and least of all when, as now, a poor Koordish maiden, not yet sixteen years old, surrounded by those who, though nominally Christians, are hostile to the evangelical faith, and by Mohammedan Koords, desires to break away and embrace a new and despised faith.

"No sooner did the news go out, 'The hat wearers are to take Amy to their school,' than the Koords, with whom the city of Chemishgezek is filled, began to oppose. Those who had before shown no interest in the poor orphan, suddenly remembered that she belonged to their tribe, and that her removal to Harpoot would enroll her among the Christians.

"So they speedily let it be known that any man would aid in her removal at the peril of his life; and, as Koordish guns have laid many a poor Armenian low in those wild mountain regions, and every Koord carries a long flint-lock, sudden fear and trembling took possession of all concerned, particularly of those Protestants who had been instrumental in securing her interview with the missionaries.

"Even we, accustomed as we are to the fickleness and timidity so prevalent in this land, were surprised to see how quickly some, who had pronounced Amy a paragon of excellence in every respect, began to discover faults in her.

"The before industrious, faithful girl, had suddenly become a lazy shirk, seeking to escape life's burdens by hiding herself in a seminary under pretense of learning about Jesus and his salvation.

"When all these improvised arguments had been rebutted by words from the same men, one of them, a very zealous Protestant, but rather a poor Christian, let the truth out by distressfully exclaiming, 'Is that Koordish girl of so much importance that for her sake you are willing to send our souls into eternity unprepared?' 'Shall we be lost that she may be saved?'

"'Not at all,' we replied, 'but, having once deliberately and prayerfully taken a position, no fear of Koordish guns can turn us from it. And perhaps the Master is taking this way of preparing you, sir, for heaven. As long as you feel that the hour of death is uncertain there is little hope of your being anything more than a Protestant. Perhaps a look down the

muzzle of a Koordish gun is just the thing needed to wake you up to prepare to meet God.'

"So, then, we still say, 'Let her come.'"

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

AUGUST, 1872.

Mrs. Homer Bartlett, *Treasurer.*

MAINE.

Bangor Aux. Mrs. E. C. Thurston, Treasurer, $25 00
Ellsworth. Prayer circle, $2.40; "Cup-bearers," 35c.; "Young Reapers," 25c.; 3 00
Lewiston. Mrs. A. D. Lockwood, Miss Lockwood, Mrs. J. W. Danielson, all of Pine st. church, 25 00
Portland Aux. Miss Eliza Griffin Tr. *State St.* ch. (of wh. $5 by Miss Abby Barrett's s. s. class and $4 by infant class), $118.30; *Plymouth* ch., $60; *High St.* ch., $80.70; *Second Parish*, $37; *Bethel* ch., $12.50; *St. Lawrence St.* ch., $12.50; *Fourth Cong'l* ch. (colored), $1.50; *Williston Chapel*, $3; a gift, $6.95; 332 45-$385 45

NEW HAMPSHIRE.

Claremont. Mrs. Edward L. Goddard, annual subscription, $5; "Merry Workers" circle, to const. Mrs. Levi Rodgers L. M., $25; to support Bible-reader in India, $31; for enlargement of Mrs. Edwards' school, South Africa, $25; 86 00
Lebanon, West Aux. Towards support of a pupil in Mrs. Edwards' school, 18 00—104 00

VERMONT.

Brandon. Ladies of Cong'l church, 26 00
Waterbury. By Mrs. R. M. Forrest, 4 00—30 00

MASSACHUSETTS.

Boston. Old South ch., "L. F. B.," monthly remittance, $30; Miss Stacy, of Mount Vernon ch., $1; *Shawmut* ch., Mrs. Emery, $15; 46 00
Charlestown. Mrs. Trowbridge, 10 00
Everett. Mrs. Benjamin Odlin, 10 00
Granby Aux. Mrs. John Church, Tr. ($50 of wh. to const. Mrs. J. J. Lyman and Mrs. Charles F. Clark L. M's), 74 50
Gloucester, Lucy A. Proctor, to constitute herself L. M. 25 00
Hatfield Aux. With last months' remittance, to const. Mrs. E. B. Skeele, Mrs. Charles R. Morton, Mrs. Thaddeus Graves, Miss Abby Dickinson, and Mrs. Calvin March, L. M's, 3 00
Hubbardston. Sabbath-school, towards support of pupil at Marsovan Seminary, 7 50
Lee Aux. Mrs. John L. Kilbon, Tr. 300 00
Maynard. A thank-offering, by Mrs. Lucy Maynard, 10 00
Malden Aux. Miss Jennie E. Holm, Treasurer, for support of "Parkeum," a Bible-reader at Madura, 40 00
Medway West. Mary H. Deans, for Miss Seymour's school, and towards L. M. 10 00
Southboro. Pilgrim ch. s. s., Mrs. J. Colby's class, for pupil in Mrs. Bissell's school, Ahmednuggur, 30 00
Somerville. "Friend," 5 00
Topsfield Aux. Mrs. Jacob Foster, Treasurer, for support of native teacher in Mrs. Edwards' school, 115 00
Ware. By William Hyde, Esq., donation of Miss Elizabeth G. Hitchcock, deceased, the same to const. her sister, Esther F. Hitchcock L. M. 25 00—711 00

CONNECTICUT.

Andover. "In Memoriam," 2 50
Fairfield. Miss Eliza A. Lyon, 5 00
Fitchville. By Mrs. Williams, of Norwich, Mrs. Fanny Raymond, to const. Mrs. Clarissa Haughton, of Fitchville, Mrs. Susanna T. Jennings and Miss Fanny F. Jennings, of Milwaukee, Wisconsin, and Mrs. H. A. Ottman, of Bozrah, Conn., L. M's, 100 00
Hartford. Windsor Ave. ch., Miss Alice L. Hillyer, to const. herself L. M. 25 00
Middletown. First Cong. church, auxiliary, Mrs. Mary B. Hazen, Treasurer (of which $10, with former contribution, from Mrs. E. B. Goodrich, to const. Mrs. Margaret S. Pendleton L. M.), 12 00
Norwich. Broadway ch., auxiliary, Mrs. F. G. Hutchison, Secretary, for Constantinople school, 146 75—291 25

LONG ISLAND AND NEW YORK.

Flushing. Cong'l ch. s. s., Williams Memorial Association (of wh. $25 to const. Mrs. Edward Jordan L. M.), 32 50
Franklin. Mrs. S. P. Smith, Treasurer, to const. Mrs. Charles A. Douglass and Mrs. S. P. Smith L. M's, 50 00
New York. Mrs. Elizabeth Bush, with former contribution, to const. herself L. M. 20 00
Westmoreland Aux. Additional, by Mrs. E. C. Johnston, Secretary, 10 00—112 50

ILLINOIS.

Alton. "A Friend," 10 15
Rockford. Female Seminary, Junior Middle Class, for pupil in Miss Agnew's school, Oodooville, Ceylon, 29 75—39 90

Subscriptions and donations,	$1,674 10
Quarterlies, "Life and Light,"	35 50
" "Echoes,"	5 00
Subscriptions paid for Constantinople Home building: Amherst, N. H., by Mrs. Jerome Tyler, Miss Lucy F. Boylston,	50 00
Total for month,	$1,764 60

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

AUGUST, 1872.

Mrs. Francis Bradley, *Treasurer.*

OHIO.

Belpre. Woman's Miss'y Society, by Mrs. S. B. Clarke, 10 00
Lodi. Woman's Miss'y Society, by Mrs. L. K. Robbins, 5 00
Marietta. Woman's Miss'y Society, by Mrs. M. H. Hanks, to const. Mrs. E. L. Mills, Mrs. S. E. Brigham, Mrs. O. M. Read, and Mrs. Sarah Stanley, L. M's, 100 00
Painesville. Woman's Miss'y Society, by Miss Ella D. Everett, 20 00
Tallmadge. Woman's Miss'y Society, by Mrs. M. V. Walton, 34 00—169 00

ILLINOIS.

Alton. Church of the Redeemer, 17 00
Canton. Woman's Miss'y Society, for the use of Miss Hance, of the Umvoti Mission, and to const. Mrs. H. Mill L. M.; Mrs. H. Vittum, Treasurer; 25 00
Chicago. Woman's Miss'y Society of Tabernacle ch., $15; ditto of New England ch., for the support of Miss Chapin, of North China, $55.20; Mrs. M. B. Holyoke, $1; 71 20
Odell. Woman's Miss'y Society, Mrs. B. F. Hotchkiss, Secretary, 8 70—121 90

WISCONSIN.

Fox Lake. Wisconsin Female Seminary, by Miss Carrie S. Johnson, 5 00

IOWA.

Algona. Woman's Miss'y Society, Mrs. I. E. Stacey, Treasurer, 10 00
Bowen's Prairie. "A few ladies, by Miss Mary I. Smith, 2 50
Decorah. Woman's Miss'y Society, with previous contribution, to const. Mrs. E. D. Adams L. M. 13 50
Denmark. Woman's Miss'y Society, Miss M. E. Day, Treasurer, 27 00
Fairfield. Woman's Miss'y Society, Mrs. David Webster, Treasurer, 14 00
Grinnell. Cong'l church, $15.06; Cong'l s. s. $60.36; Woman's Miss'y Society, $34.58, for support of Miss Hillis; 110 00
Iowa City. Woman's Miss'y Society, for support of Miss Hillis, 30 00
Lyons. Woman's Miss'y Society, for support of Miss Laura Day; Mrs. S. I. Smith, Treasurer; 20 00
McGregor. Woman's Miss'y Society, for support of Bible-reader in Harpoot; Mrs. A. Grant, Secretary; 10 00
Muscatine. Young Ladies' Mission Circle, to const. Mrs. A. B. Robbins and Miss Mary B. Jackson, L. M's; Miss Mary M. Canon, Treasurer, $50; "Seeds of Mercy," by Mrs. Robbins, $18.33. 68 33
Sabula. Woman's Miss'y Society, with previous contributions, to const. Mrs. O. Emerson and Mrs. H. H. Wood L. M's, 10 00
Tabor. Woman's Miss'y Society, Mrs. M. A. Todd, Secretary, 13 00—328 33

MINNESOTA.

Winona. Woman's Miss'y Society, for support of Miss Van Duzee, of Erzroom; Miss Sarah H. Hatch, Treasurer; 50 00

MISSOURI.

Breckenridge. Woman's Miss'y Society, by Mrs. N. W. Scott, 2 75

KANSAS.

Geneva. I. W., one gold dollar, 1 15

$678 13

MISCELLANY.

"DO MISSIONS PAY?"

In response to this inquiry, the Rev. George Hood, in the August number of the "Foreign Missionary," considers, in an article of ten pages, 1. The commercial value of missions. 2. Their incidental advantages. 3. Their direct success. Under the first head, — commercial value, — he says, among other things: —

"There is an increasing demand from the countries where we have missions, for almost every kind of manufacture. . . . . Such improvements have created a commerce amounting to $4,406,426, with the Sandwich Islands alone; while the whole expenditure for foreign missions, by all denominations in our country, was, in 1870, only $1,633,891, — less than one and three fourths millions against a trade of $4,406,426; which trade has been created by our missions, and one half of which is with the different ports of the United States. Now $4,406,426 to $1,633,891 is nearly as eleven to four; that is, we pay out *four* dollars for missions in all the world, and commerce receives in return trade, *eleven* dollars from the one mission of the Sandwich Islands.

"Again, the whole cost of the A. B. C F. M. for the year 1871, for all its missions, was $420,844. The profit on the trade with the Sandwich Islands for 1871, at 15 per cent., would be $660,964. But $420,844 to $660,964 is as two to three, nearly. Now if all the profit of that trade for the year 1871 were given to the A. B. C. F. M., whose missionaries have created it, it would pay the expenses of *all* their missions for 1872, and leave a surplus of $240,120 to enlarge their operations more than one half.

"Again, the whole amount expended on the Sandwich Island missions, from the beginning, is $1,250,000. The profit on the trade with the Islands, as above, at 15 per cent., would be $660,954, which is 53 per cent. of the entire cost of civilizing and Christianizing that people; or the profits of the commerce which the mission has made, would now pay the whole expense, from the beginning, in less than two years. . . . .

"But there are large exportations to Africa, Syria, Northern Turkey, India, the Islands of the Pacific, and many other ports. We have no means of knowing the extent of this commerce, which Christian missions have created, but from the facts already given we confidently claim, that the gains of trade are many times greater

than the cost of missions. These exports have brought increased business profits to our manufacturers; they have given work and competence to our mechanics; they have added to the business of railroads and vessels, increasing the wealth of individuals, companies, and the nation. It has been estimated that for every dollar England expends in missions, she receives *ten* back in trade. We are sending to mission fields, for the natives, in sufficient quantities to be noticed, farming implements, machinery, furniture, household utensils and conveniences, clothing, books, and various other articles; and we receive from them importations of native productions. These increase commerce, and commerce enriches a nation by its transportation, by the sale of its exports and imports, by revenue on imported articles, and by its competition, giving better articles or cheaper rates.

"We affirm, then, that missions *do pay*, cent for cent, dollar for dollar; *two*, *five*, *ten dollars per dollar* even now, and that every year their commercial value shows an increasing ratio."

TURKISH MISSIONS AID SOCIETY.

ENGLISH TESTIMONY TO AMERICAN MISSIONS.

At the anniversary of the Turkish Missions Aid Society, held in London in May last, the receipts for the year were reported as "nearly £2,000 in advance of those of the previous year, amounting to £4,500" ($22,500). The income of the Society is largely expended in aid of American missions in the Turkish empire. Lord Shaftesbury, who occupied the chair during a part of the meeting, made some remarks, in the course of which he said: —

"I am glad to have this opportunity of saying a few words in support of missions which I regard as among the most wonderful and the most successful ever yet undertaken by uninspired man. It has been my duty and my pleasure to speak very frequently, from this chair, in reference to the American missionaries in Turkey, and every day's experience shows more and more the unquestionable and singular value of the labors of those excellent men. I have said before, and I now say again, that we see in those missionaries a wonderful combination of piety and good sense. This is not my testimony merely — it is the testimony of all who have known them; it is the testimony of all who have been brought in contact with them in the East. You have heard it from Mr. Layard; you have heard it from Lord Stratford de Redcliffe, who was for many years British Ambassador at Constantinople; you have heard it from many others; and I must repeat that, in my opinion, a more admirable body of men a more prudent body of men, or a body of men more likely, humanly speaking, to conduct missionary operations to a successful issue, I have never met with. Testimony of the same kind is to be found in the report just presented. You have heard such testimony from ministers of the gospel who have been brought frequently into communication with the American missionaries; you have heard it from those who have spent many years of their life in the East. . . . . I have myself been brought into communication with some of them in this country; I have passed many hours, I might almost say days, in company with some of them, and as the result of my private intercourse with them, I can fully bear out the testimony given by others as to their great ability, their extensive knowledge, and their sound principles. Let me mention one instance in which these qualities are remarkably manifested; I refer to that charming book of Dr. Thomson's, which, if you have not done so already, I would advise you all to read, entitled, 'The Land and the Book.' I have never seen any book which appeared to me more beautiful in thought and arrangement, or more completely satisfying to the heart of a Christian. I am very glad that we have on this occasion another opportunity of testifying our desire to continue united with our American brethren."

A SERMON BY PASTOR MARDIROS, OF HARPOOT.

One of the missionaries in Turkey, desiring to give the Secretary of the Amer-

ican Board "a specimen of the preaching done in this country by native brethren," has translated and sent a sermon by Pastor Mardiros, preached before a meeting of the evangelical pastors and preachers at Harpoot, which he speaks of as "a burning bolt, driving straight at its mark." The sermon was from the text, "Cursed be he that doeth the work of the Lord deceitfully" (Jer. xlviii. 10). Applying the subject to Christian ministers, the preacher considered, 1. What is the Lord's work? 2. Who is the deceitful worker? 3. What is it to be cursed? The conclusion of the discourse is as follows: —

"O Lord, keep every one of us here from the deceit that brings this dreadful curse! This prayer we must offer all the days of our lives. It is a prayer exceedingly necessary for us, inasmuch as we all appear as laborers. We have published abroad that we are workers in the vineyard. Before God and men we have set ourselves forth as performers of the Lord's work. What shall we do that our prayer may be heard and answered, and we be delivered from the dreadful curse? Let us look to the most faithful of workers, to the Lord Jesus Christ; let us walk in Christ's steps. I hope you know what this means; but it is well that we mention here in what respects a faithful worker should be like him.

"1. 'Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.' When the all-faithful Worker was about to enter into the vineyard to begin the work, he took the form of a servant. He humbled himself and became obedient unto death. Whoever wishes to be found faithful must do the same; there is no other way. We are not better than he, that we should find a better mode of beginning the work and carrying it on; a better way of being faithful and winning the crown of glory. Be humble, therefore, my beloved brethren. Forget your own honor and glory, and never give a thought to it this side the grave. Forget the idea of yourselves or your children becoming great. Make nothing of yourselves, and appear as servants among your people. Wash their feet, as Christ did those of his disciples. Look to the poor; preach the gospel to them; put them in mind of future riches, and give them hope. Go often to the mourners and the sick, and mingle your tears with theirs. As you are dishonored and reviled in this glorious work, you will resemble your Lord, and find success. Stoop to have fellowship with children, and with such as are considered disciples, even though, for doing so, you may meet with reproach and contempt. Those things called glory, and honor, and riches, are great weights to faithful laborers in this cause. Shake these weights off from you, that you may work with ease.

"2. 'In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.' Behold the all-faithful Worker! Behold our Leader! Hear what he says, — 'My meat is to do the will of him that sent me, and to finish his work.' He did this himself, and he demands of all his laborers to do the same. We all know that at that time he was persuading a Samaritan woman of her sinfulness, and of the necessity of her turning to God. This was the work which he considered more necessary than taking food. From this we may learn, that it is necessary for us to do this work with energy; that we let alone our living, and work in the same manner. Labor, my beloved brethren, labor in season and out of season. All worldly and temporal matters consider transitory and trifling. They all pass away, and beyond the grave are forgotten. Care for the souls of the most mean and despised men, to bring them to repentance. For this purpose be willing to retire late at night, and wake early in

the morning. Let all your prayers and meditations be for and about this work. We have no more important work than the Lord's work, and we should try not to have any. When you have an opportunity of showing a poor sinner his sinfulness, and of directing him to Christ, by no means lose that glorious opportunity on account of your personal matters and necessities. Labor with energy, that you be not found deceitful workers.

"3. 'When they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do.' Behold the all-faithful Worker under other circumstances. With a loud voice, on the cross, he pleads, — 'Father, forgive them.' Those who had classed him with malefactors, and nailed him upon the shameful and dreadful cross — those who, without cause, had given him over to bitter and awful tortures — for them he asks forgiveness of his Father. He does not exclaim, he does not dispute, he does not strive. Like a lamb he remains silent before the unrighteous judge, that he may teach us how we should conduct with those who do us injustice, and how we must work till our latest breath. Let us hear this voice, beloved brethren, and be easily forgiving. Let us not dispute nor strive, let others do what they will, but let us commit ourselves to him who judgeth righteously, and keep quiet, like lambs. If we become partakers in that faithful Worker's sufferings, so shall we be sharers, too, in his glory. We shall hear his sweet voice, saying, — 'Well done, good and faithful servant, enter into the joy of thy Lord. Thy joy and bliss shall be like my greatness, infinite. Pass into immeasurable and perpetual joy and blessedness. Share glory, honor, and happiness, my brethren and fellow-heirs.' Our Lord will call us fellow-heirs.

"If we do thus, happy are we — happy are we; for we shall hear that blessed voice. But if we conduct not thus, woe, woe, woe to us! eternal and perpetual woe!"

LETTER FROM A PASTOR IN TURKEY TO CHRISTIANS IN CEYLON.

Mr. Wheeler, of Harpoot, Eastern Turkey, has sent to the Missionary House the following translation of a letter from one of the native pastors in that field to native Christians in Ceylon: —

"*Christian Brethren of the Island of Ceylon:*

"We hear that in those parts, also, the enlightening truths of the gospel shine, and guide you and those about you to the Son of God — the Lamb who died for our sins and the sins of the world — to know and accept him; as the star in the east guided the wise men to the birthplace of Jesus to see him. And, as when glory shone around the shepherds watching their flocks by night, they praised God for the things which they saw and heard, so we also, beloved brethren, rejoice on your account, hearing that God's work has begun and is going on in those parts. And, though we see not with our eyes, by gospel light we can see, and rejoice until we meet in heaven, where we can see each other face to face and enjoy Christ's love forever. Amen.

"I would give you, briefly, the story of my village, which is upon the plain [of Harpoot], and has 2,500 inhabitants — all Armenians. I was ordained two years and three months ago, and a church of 14 members was formed, which now has 40 members living, three having died. The community, which numbers (in all) 280, built the past year a nice[1] church (and pastor's house), at an expense of 25,000 piasters ($1,000), of which they paid 21,000 and received 4,000 aid (from the missionaries).

"This people now go alone, receiving no aid from any one.[2] They have a boys' school of 50, of whom 10 study Grammar, Geography, Arithmetic, the Bible Commentary,[3] Writing, Spelling, etc.

"They have also a girls' school of 28 pupils. The sisters (women) generally

[1] This "nice" is to be understood in Harpoot village sense. — C. H. W.

[2] Except for the girls' school. — C. H. W.

[3] This lesson, given by the pastor, is independent of the general study of Scripture by the larger part of the school. — C. H. W.

know how to read. The brethren go to the surrounding villages to preach the gospel. I also do the same and (in the villages) go from house to house, and the people[1] receive me with much honor. Day by day my joy increases, and I would beg all my fellow-laborers, who are set apart to labor in the Lord's vineyard, let us work with all our might. The Lord will give the proper reward. It is written, — 'They that turn many to righteousness shall shine as the stars forever and ever.' And it is also written, 'Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine.'

"I very much desire to see your faces and to speak with you in love, mouth to mouth; but, as our locations are far apart, we cannot do so. But, though we cannot see each other, we can at least aid each other by letters and prayers.

"I also beg all the Christian brethren in those parts, that you 'know them which labor among you and are over you in the Lord and admonish you, and esteem them very highly in love for their work's sake.' Have peace one with the other, and may He, the God of peace, sanctify you wholly.

"On the plain of Harpoot there are 18 churches,[2] of which the larger part are independent, and many places where, ere long, churches will be formed, and also many in which preachers are laboring. God's work is advancing, and day by day the number of the saved increases. Many of our people pay tithes of all their earnings for God's work, and in this way pay their religious expenses.

"Upon the map in our village[3] we see your island, and when I showed it to the people, and told the story of your island, they very much desired to see also your sweet faces upon the map, because they hear that, forsaking your sins, you have begun to obey Jesus, and so are brethren in the faith.

"Dear friends, the God who made you and us is just, and his decisions are unchangeable. You and we are sinners, and God's decision is to destroy sinners; but Christ died, took our sins upon himself, that we might be free. And he gave us a book of instructions ('Rule Book'), and if we live according to his rule, he will give us eternal life. Then, brethren, let us work out our salvation with fear and trembling. The grace of our Lord Jesus Christ be with you all.

"With prayer for you all,

"I remain,

"H. Garabed Medzadoorian,

"*Pastor of the village of Haboosi.*

"All our people, though knowing you not, send salutations; and I, also, with my family, salute the missionaries, pastors, and people.

"*January* 10, 1872."

ANOTHER VALUABLE DONATION.

One hundred and seventy-five copies of Mr. Beecher's "Lectures on Preaching," have been given to the Board, by Samuel Holmes, Esq., of New York, for distribution among its missionaries, and among the native pastors and preachers acquainted with the English language. Thus the valuable suggestions of the work will go out to many lands and languages, kindling new earnestness, and exciting to greater power in the presentation of the message of life.

DEPARTURES.

Miss Fanny E. Washburn, of Medford, Mass., sailed from Boston August 27th, for Liverpool, on the way to the Western Turkey mission, to be associated with Miss Fritcher, in the girls' school at Marsovan.

Miss Harriet G. Powers, of the Central Turkey mission, sailed at the same time, returning to her field, after a very brief visit to the United States, rendered necessary by the illness of others, whom she attended on their homeward voyage.

Rev. J. E. Walker, of Forest Grove, Oregon, Rev. M. L. Gordon, M. D., of

[1] He means those who are still connected with the Armenian Church. — C. H. W.

[2] This word "plain," includes also the neighboring territory, which is frequently thus designated. — C. H. W.

[3] The pastor refers to a large map of the world which he made himself, and which he uses in their church. — C. H. W.

Waynesburg, Penn., and Mrs. Agnes Helen (Donald) Gordon, of Andover, Mass., sailed from San Francisco, September 1. Mr. Walker is a graduate from the Pacific University and the Bangor Theological Seminary, and is to join the Foochow mission. Mr. Gordon is a graduate of Waynesburg College and Andover Seminary, and received a medical education in New York. He will join the Japan mission.

ARRIVAL.

MR. GUSTAVE ALEXY, who sailed from New York July 13, for the mission to Spain, arrived at Barcelona August 21st, where he will be associated with Dr. Gulick.

DONATIONS RECEIVED IN AUGUST.

MAINE.

Aroostook county.
- Presque Isle, Cong. ch. and so. 4 00

Cumberland county.
- Falmouth, Cong. ch. and so. 5 60
- Freeport, Cong. ch. and so. (of wh. from Mrs. S. A. Hobart, 20; Rev. J. J. Bulfinch, 10; Mrs. E. F. Harrington, 10; Mrs. S. L. Belcher, 5; 53 80
- Gorham, Cong. ch. and so. 70.29; William Oxnard, 5; 75 29
- Lewiston, Pine st. Cong. ch. and so. (of wh. from A. D. Lockwood, to const. JOSHUA L. CHAMBERLAIN, LL.D. and Capt. CHAS. N. BATES, Brunswick, H. M., 200); 425 00
- New Gloucester, Cong. ch and so. 114 25
- Portland, 2d Parish (of wh. from Hon. W. W. Thomas to const. WILLIAM HAMMOND, H. M. 100), 161; Plymouth Cong. ch. and so., annual coll. 120, m. c. 2 months, 32.07; 313 07
- Yarmouth, Central Cong. ch. and so. 80; a friend in 1st Parish, 20; 100 00—1,087 01

Franklin county Aux. Soc. Rev. I. Rogers, Tr.
- New Sharon, Cong. ch. and so. 19 00
- Temple, Cong. ch. and so. 5 00—24 00

Hancock county.
- Amherst and Aurora, Cong. ch. and so. m. c. 5; Rev. H. S. Loring, 7; 12 00
- Bluehill, Isaac Parker, 4 00—16 00

Kennebec county.
- Augusta, South Cong. ch. and so. m. c. 25 00
- Litchfield, Cong. ch. and so. 5 00
- Winslow, Cong. ch. and so. 30 00—60 00

Lincoln and Sagadahoc counties.
- Bath, Winter st. Cong. ch. and so. m. c., for the year, 83 50
- Woolwich, Cong. ch. and so. 20 50
- Lincoln co., a friend, 10 00—114 00

Oxford county.
- Andover, Cong. ch. and so. 22 00
- Bethel, Cong. ch. and so. 25 00
- South Bethel, 2d Cong. ch. and so. 10 00
- Sumner, Cong. ch. and so. 21 10—78 10

Penobscot co. Aux. Soc. E. F. Duren, Tr.
- Brewer, 1st Cong. ch. and so., add'l, 5 10
- Brewer Village, Cong. ch. and so. m. c. 30 00—35 10

Somerset county.
- North Anson, a friend, 5 00
- Skowhegan, Cong. ch. and so. 34 10—39 10

Union Conf. of Ch's.
- Albany, Cong. ch. and so. 5 00
- Hiram, a friend, 10 00
- Waterford, Cong. ch. and so. 21 85—36 85

Waldo county.
- Belfast, 1st Cong. ch. and so. 10 00

Washington county.
- Milltown (St. Stephens), Cong. ch. and so. 163 58
- Princeton, Cong. ch. and so. m. c. 20 00—183 58

York county.
- Biddeford, Pavilion Cong. ch. and so. 54.80; Rev. J. D. Emerson, 15; 69 80
- Elliot, Cong. ch. and so. 20 00
- Kennebunk, Union Cong. ch. and so., annual coll. 128 10
- Kennebunkport, 1st Cong. ch. and so. 12 00
- Lyman, Cong. ch. and so. 26 65
- Wells, 1st Cong. ch. and so. 22 00
- York, 1st Cong. ch. and so., add'l, 22 50—301 05

1,988 79

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Alstead Centre, Cong. ch. and so. 25 00
- Gilsum, Two individuals, 3 00
- Hinsdale, Cong. ch. and so. 124 35
- Keene, 2d Coug. ch. and so. m. c. 36 12
- Swanzey, Cong. ch. and so. 18 06
- Westmoreland, John Cole and wife, 20 00
- Winchester, Cong. ch. and so. 53.70; Rev. J. C. Smith and wife, 5; 58 70—285 23

Coos county.
- Gorham, Cong. ch. and so. 15 00
- Lancaster, Cong. ch. and so. 30 00
- Northumberland, Mrs. Anna Cleveland, 5 00—50 00

Grafton county.
- Barnstead Parade, Cong. ch. and so. 7 00
- Bath, Cong. ch. and so. 15; Mrs. M. W. Mann, 5; 20 00
- Bristol, Cong. ch. and so. 11; a friend of Missions, 9; Mrs. C. Cass, 1; 21 00
- Hanover, Cong'l Society, Dartmouth College, 130 00
- Littleton, Cong. ch. and so. 122 52
- Lyme, Cong. ch. and so. 45 30
- Wentworth, Cong. ch. and so. 20 00
- West Lebanon, Cong. ch. and so. 50 00—415 82

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Bennington, Cong. ch. and so. 15 00
- Francestown, Cong. ch. and so. 31 65
- Greenfield, Union Cong. ch. and so., annual coll. 30 00
- Hollis, Cong. ch. and so. 84 01—160 66

Merrimac co. Aux. Soc.
- Canterbury, Cong. ch. and so. 9 90
- Concord, South Cong. ch. and so. m. c. 50 39
- Franklin, Cong. ch. and so. 50 00
- Hopkinton, Cong. ch. and so. 33 00
- Loudon, Cong. ch. and so. 5 00
- Pembroke, Cong. ch. and so. 12 00
- Pittsfield, Cong. ch. and so. (of wh. m. c. 30), 75 00
- Salisbury, Cong. ch. and so. 7 10—242 39

Rockingham county.
- Candia, Cong. ch. and so. 29 68
- Greenland, Cong. ch. and so. 76 70
- Kingston, Cong. ch. and so. 23 50
- Newmarket, Cong. ch. and so. 16 00
- Portsmouth, North Cong. ch. and so. 200 00
- Stratham, Cong. ch. and so. 86 40—432 28

Strafford county.
Barrington, Cong. ch. and so. 15 13
Centre Ossipee, Cong. ch. and so. 16 00
Dover, Belknap Cong. ch. and so. 15 00
Meredith Village, Sarah B. Norris, 5 00
Milton, Cong ch. and so. 11 75
Sanbornton, Cong. ch. and so. 37 00
Wakefield, Cong. ch. and so. 10 15—110 03
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, 10 00
Lempster, Cong. ch. and so. 17 30
Newport, Cong. ch. and so., to const. FRANCIS FOOTE and Mrs. DEXTER RICHARDS. H. M. 200 00—227 30
——, a friend, 25 00
1,948 71
Legacies.—Loudon, Hannah C. Stevens, by William A. Clough, Ex'r, 40 00
1,988 71

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so., special coll. 140 82, m. c. 28 62; 169 44
Bennington Centre, 1st Cong. ch. and so., annual coll. 240.94, m. c. 50.06; 291 00
Dorset, Cong. ch. and so. 52 00
East Arlington, Rev. Charles Redfield, 10 00
Manchester, Cong. ch. and so., to const Dea. ZERAH HARD, H. M. 127 53—649 97
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Barnet. Cong. ch. and so. 25 00
McIndoes Falls, Cong. ch. and so. 15 41
Peacham, Cong. ch. and so. 38 50
St. Johnsbury, South Cong. ch. and so. 77.05; North Cong. ch. and so. 41.39; "Friends of Missions," 600; 718 44—797 35
Chittenden county.
Williston, Cong. ch. and so., coll. 36.10, m. c. 11.17; 47 27
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong ch. and so. 9 00
Georgia, Cong. ch. and so. m. c. 16 75
St. Albans, 1st Cong. ch. and so., to const. JOHN WHITTEMORE, Mrs. MARTHA L. DAY, Mrs. HELEN F. BUCK, H. M. 569 26—595 01
Orange county.
Bradford, Cong. ch. and so. 67 40
Newbury, Cong. ch. and so., annual coll. 47.12, m. c. 18, with previous dona., to const. H. H. DEMING, H. M. 65 12
Thetford, 1st Cong. ch. and so., with previous dona., to const. LUCIUS S. LORD, H. M., 92.30; Dea. Benjamin Frost, deceased, 54; 146 30
West Newbury, Cong. ch. and so. 15 00
Williamstown, Cong. ch. and so. 12 00—305 82
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Barton, ——, 2 00
Greensboro, Cong. ch. and so. 30 41
West Charleston, Cong. ch. and so. 60 00—92 41
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. coll., July and August, 25 50
Castleton, 1st Cong. ch. and so. m. c., add'l, 36 68
Clarendon, Cong. ch. and so., to const. ARETAS NEWTON, H. M., 103.35, m. c. 23.65; 127 00
Rutland, Cong. ch. and so., add'l, 3 50, m. c. 88.09; 91 59—280 77
Washington co. Aux. Soc. G. W. Scott, Tr.
Barre, Hon. I. Wood, 15 09
Berlin, Cong. ch. and so. m. c. 19 00
Northfield, Cong. ch. and so. 27 40—61 40
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central Cong. ch. and so. m. c. 93.73; C. F. T., 50; 143 73
Dummerston, Cong. ch. and so. 52 72
Fayetteville, Cong. ch. and so. 6 78
Jamaica, Cong. ch. and so. 7 12
West Brattleboro, Dea. C. Jacobs, 50 00
Windham, Cong. ch. and so. 69; M. P. Boutin, 5; 74 00—334 35
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Ascutneyville, Cong. ch. and so. 34 00
Hartford, 2d Cong. ch. and so. 75 55
Ludlow, Cong. ch. and so. 15 00
Norwich, Cong. ch. and so. m. c., 2 months, 15 00
Royalton, Cong. ch. and so. 27 17
Sharon, Cong. ch. and so. 23 00
Weathersfield Centre, Cong. ch. and so. 5 00
Weston, Cong. ch. and others, 10 50
Woodstock, 1st Cong. ch. and so., bimonthly coll. 15 27—220 49
——, a friend, 120 00
3,504 84
Legacies.—Berlin, Rev. Truman Baird, by S. F. Nye and J. N. Perrin, Ex'rs, 230 00
Essex, Nathan Lathrop, add'l, by S. G. Butler, Ex'r, 35 00—265 00
3,769 84

MASSACHUSETTS.

Barnstable county.
East Falmouth, Cong. ch. and so. 15 00
Provincetown, Cong. ch. and so. 15 88
Truro, 1st Cong. ch. and so. 32 00
West Barnstable, Cong. ch. and so. 10 00—72 88
Berkshire county.
Becket, North Cong. ch. and so. 60 00
New Marlboro, 1st Cong. ch and so., ann. coll. 113 59, m. c. 16.41; 130 00
North Adams, 1st Cong. ch. and so., to const. Rev. LEWELLYN PRATT, H. M. 170 26
Stockbridge, Cong. ch. and so., annual coll. 73 60
Williamstown, 1st Cong. ch. and so. (of wh. from JOSEPH WHITE, with previous dona., to const. himself H. M., 50); 208 86—637 22
Boston and vicinity.
Boston, of wh. from a friend, 500; H. B. H., 50; E. R. L., 2; 2,723 52
Chelsea, Winnisimmet Cong. ch. and so. m. c. 43 99—2,767 51
Bristol county.
Fall River, Central Cong. ch. and so. (of wh. m. c. 33.65), to const. BETHOLD MONTGOMERY REMINGTON, LYMAN W. DEAN, CHARLES DURFEE, H. M. 1.410.78; Richard Borden, 500; a friend 20; 1,930 78
New Bedford, North Cong. ch. and so. 458.63; 1st Cong. ch. and so. 35; 493 63
Rehoboth, Cong. ch. and so. 18 43—2,442 84
Brookfield Asso'n. William Hyde, Tr. 500 00
Ware, Orrin Sage,
Dukes and Nantucket counties.
Nantucket, 1st Cong. ch. and so. 15 00
Essex county.
Andover, South Cong. ch. and so. m. c. 100 00
Ballardvale, Cong. ch. and so. 40 00
Lawrence, Lawrence st. ch., add'l, 75; W. L. (of wh. for Bibles in North China, 25), 50; 125 00—265 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Bradford, Cong. ch. and so. 158 18; Mrs. Lucretia K. Greenleaf, 3; 161 18
Haverhill, West Parish Cong. ch. and so. 55 00
Haverhill and Plaistow, Cong. ch. and so., Joseph Kimball, 10 00
Ipswich, 1st Cong. ch. and so. 44 93
Newbury, 1st Cong. ch. and so. 43 00
North Haverhill, Cong. ch. and so. 36 00
Salisbury, Frederick Hibbs, 5 00
West Newbury, 1st Cong. ch. and so. m. c. 16; 2d Cong. ch. and so. 75; 91 00—446 16

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. Cong. ch. and so. m. c. 14 17; Washington st. Cong. ch. and so. (family concert, fourth year), 7; 21 17
Danvers, Maple st. Cong. ch. and so. 101 50
Lynn, 1st Cong. ch. and so. m. c. 30 00—152 67
Franklin co. Aux. Soc. William B. Washburn, Tr.
Conway, Cong. ch. and so. m. c., 4 months, 51 75
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Agawam, Cong. ch. and so. 103 60
Chicopee, 1st Cong. ch. and so. 123.15; 2d Cong. ch. and so. 39.76; 3d Cong ch. and so., to const. Dea. JOSEPH STACKPOLE, H. M., 100; 262 91
East Longmeadow, Cong. ch. and so. 56 70
Feeding Hills, Cong. ch. and so. 14 30
Holyoke, 1st Cong. ch. and so. 19; 2d Cong. ch. and so. 22.37; 41 37
Indian Orchard, Cong. ch. and so. 23 25
Longmeadow, Ladies' Benev. Soc'y, 68.25; Lucy Booth, to const. S. C. BOOTH, H. M., 100; Gents' Benev. Asso'n, 103 10; 271 35
Ludlow, Cong ch. and so. 56 04
Monson, Cong ch. and so. (of wh. from E. F. Morris, to const. Dea. GEORGE F. MORRIS, H. M., 100), 232.78, m. c. 37.44; 270 22
Palmer, 2d Cong. ch. and so. 27 07
Springfield, Olivet Cong. ch. and so., to const. F. W. ANDERSON, H. M., 125; South Cong. ch. and so. 100; 225 00
Thorndike, Cong ch. and so. 20 00
Westfield, 1st Cong. ch. and so. 13 73; 2d Cong. ch. and so. 100.58; 114 31
West Springfield, Cong. ch. and so. 20 85
Wilbraham, Cong. ch. and so. 24 22—1,531 19
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, Rev. L. P. Hickok, 30 00
Belchertown, Cong. ch. and so. 60 10
Granby, Cong. ch. and so. m. c. 14 56
Haydenville. Cong. ch. and so. 85 00
Huntington, 2d Cong. ch. and so., coll. 49.65, m. c. 35.35; 85 00
Middlefield, Cong. ch and so. 110 85
Northampton, Edwards Cong. ch. and so., coll. 101.04, m. c. 23 26; Nathan Sears, 25; 149 30
Plainfield, Cong. ch. and so. 65 32
South Amherst, Cong ch. and so. 19 00
South Hadley Falls, 1st Cong. ch. and so. 53; a friend, 25; 78 00
West Cummington, Cong. ch. and so. (of wh. from Rev. J. M. Parsons, 15), 26 00
Westhampton, Cong. ch. and so. 60 00
Williamsburgh, 1st Cong. ch. and so. 64 47
——, O. Stewart, 15 00—862 60
Middlesex county
Cambridgeport. Stearns Chapel m. c. 8 85
Charlestown, 1st Cong ch. and so. m. c., 2 months, 20.40; Rev. J. Aiken, 5; 25 40
East Cambridge, Evan. Cong. ch. and so. (of wh. from William Wyman, to const. Rev. D. W. KILBURN, H. M., 50); 109 85
Eliot, John Eliot ch. and so. 63 39
Everett, Mrs. Benjamin Odlin, 10 00
Framingham, Plymouth Cong. ch. and so. m. c. 150 00
Lincoln, G. M. Baker, 30 00
Lowell, Kirk st. Cong. ch. and so., to const. WILLIAM H. SPALDING, Lowell, and H. A. MONFORT, Cincinnati, Ohio, H. M. 842 00
Malden, Cong. ch. and so. 200 00
Marlboro, Union Cong. ch. and so., annual coll. 171 00
Melrose, Ortho. Cong. ch. and so., annual coll. 129.63, m. c. 34.69; 164 32
Newton, Eliot Cong. ch. and so. m. c. 96 00
Saxonville, Edwards Cong. ch. and so. 53 00
Sudbury, Cong. ch. and so. 23 75
Wakefield, Cong. ch. and so. 270 55
Waltham, Trin. Cong. ch. and so., in part, 60 00—2,278 11
Middlesex Union.
Littleton, Cong ch and so. 75 00
Pepperell, Cong. ch. and so. 18 00——93 00
Norfolk county.
Franklin, Charles S. Bassett, 15 00
Grantville, Cong. ch. and so. 160 92
Highlandville, S. and J. Davenport, 5 00
Holbrook, Winthrop Cong. ch. and so. (of wh. yearly bequest of E. N. H., 200; E. E. Holbrook, to const. Mrs E. EVERETT HOLBROOK, H. M., 100; THOMAS WHITE, to const. himself H. M., 100; 439 85
Quincy, FRANKLIN HARDWICK, to const. himself H. M. 100 00
Stoughton, 1st Cong ch. and so. 37 50
West Medway, Cong. ch. and so. 114 00
West Roxbury, South Evan. Cong. ch. and so. 254.25, m. c. 8.77; EBENEZER WALES TOLMAN, to constitute himself H. M., 100; 363 02
Wrentham, Cong. ch. and so, coll. 40, m. c. 10; 50 00—1,285 29
Old Colony Auxiliary.
Cohasset, 2d Cong. ch. and so, annual coll. 46 34, m. c. 40.87; 87 21
Marion, Cong. ch. and so. 35 00——122 21
Plymouth county.
Campello, Sarah Packard, 10 00
Middleborough, Central Cong. ch. and so. 70 00
North Bridgewater, Porter Cong. ch. and so. 150; Legacy from a member of the 1st Cong'l church, by Rev. H. A. Stevens, 68; 218 00
Plymouth, Church and Society of the Pilgrimage, 50 00—348 00
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Ashburnham. 1st Cong. ch. and so., with previous dona., to const. CLARENCE E. PROCTOR, H. M. 60 00
Athol, Cong. ch. and so. 158 80
Gardner, a friend, 100 00
Templeton, Cong. ch. and so. 27 00——345 80
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, a friend, 5 00
Worcester, David Whitcomb, 1,000 00—1,005 00
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.
Sutton, Cong. ch. and so., annual coll. 124 20
Upton, Cong. ch. and so. 16; Ellen M. Gore, 2.20; 18 20
Westboro, Evan. Cong. ch. and so. 181 15; E. T. and Mrs E. H. T., 50; C B. Kittredge, 10; 241 15
Whitinsville, Cong. ch. and so., annual coll. 1,932.45, m. c. 392.74; 2,325 19—2,708 74

17,930 97

Legacies. — Abington, Mrs. Mehitable McKinney, by Rev. G. E. Freeman, 100 00
Boston, Mrs. Harriet W. Strong, by Thomas E. Curtis, Ex'r, 100 00
Northboro, Rev. G. W. Fay, add'l, for mission in Turkey, by C. T. Symmes, Ex'r, 85 20
Rehoboth, Elizabeth Jewell, by John Baker, Ex'r, 238 34—523 54

18,454 51

RHODE ISLAND.

Barrington, Cong. ch. and so. 326 00
Little Compton, United Cong. ch. and so. 26 42

Pawtucket, Cong. ch. and so. 289 32—641 74

Legacies. — Rev. Francis Horton, by Abby H. Horton, 666 67

1,308 41

CONNECTICUT.

Fairfield county.
Black Rock, 1st Cong. ch. and so. 80 30
Bridgeport, 1st Cong. ch. and so. 163.37; Park st. Cong. ch. and so. 35.39; 198 76
Danbury, 1st Cong. ch. and so. m. c. 108; E. T. Hoyt, 100; 208 00
Darien, Cong. ch. and so. 53 50
Fairfield, Eliza A. Lyon, 15 00
Greenwich, 2d Cong. ch. and so., for support of D. W. Osgood, M. D., and wife, Foochow, 800 00
Long Ridge, Cong. ch. and so. 10 00
North Stamford, Cong. ch. and so. 25 00
Sherman, Cong. ch. and so. 34 00
Stratford, Cong. ch. and so. 81, m. c. 14.71; Oronoque m. c. 8.29; the above to const. Mrs. Eliza M. Hawes, H. M. 104 00—1,528 56

Hartford county. E. W. Parsons, Tr.
Hartford, I. C. Bodwell, to const. Mrs. Bodwell, H. M. 100 00
New Britain, Charles Nichols, 10; Mrs. Louisa Nichols, 10; 20 00
Poquonock, Cong. ch. and so. 40 00
Suffield, 1st Cong. ch. and so., with previous dona., to const. Dea. E. A. Russel, H. M. 44 70
Unionville, Cong. ch. and so., 2d quarterly collection, 44 20
Wapping, Miss Clarissa Collins, 2 00—250 90

Litchfield county. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so. 49 50
North Cornwall, Benevolent Asso'n, 76 75
Riverton, Cong. ch. and so. 13 50
Winchester, Cong. ch. and so. 29 86
Winsted, Cong. ch. and so. 69 45—239 06

Middlesex county. John Marvin, Tr.
East Hampton, 1st Cong. ch. and so. 137.43; 2d Cong. ch. and so. m. c. 6; 143 43
Middle Haddam, 2d Cong. ch. and so. 8 15
Middletown, Jacob F. Huber, for Madura Mission, 1 00—152 58

New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 57 24
Branford, Cong. ch. and so. 47 50
Fairhaven, 2d Cong. ch. and so. 100 00
Milford, 1st Cong. ch. and so. m. c. 14 50
New Haven, 1st Cong. ch. and so. m. c. 2.62; 3d Cong. ch. and so. 64.03; North Cong. ch. and so. m. c. 4.77; J. L. Ensign, 20; Ch. of the Redeemer, E. Atwater, 20; 111 42
Waterbury, 1st Cong. ch. and so. 207 80
West Haven, Cong. ch. and so. 39.20, m. c. 18; 57 20
West Meriden, a friend, proceeds of watch, 3 50—599 16

New London county. C. Butler and L. A. Hyde, Trs.
Groton Bank, Cong. ch. and so., to const. John J. Copp, Groton, H. M. 152 00
Hanover, Cong. ch. and so. 30 85
Lisbon, Cong. ch. and so. 5 50
New London, 1st Eccl. ch. and so. m. c. 130.22; 2d Cong. ch. and so., annual coll., 1,408.31, m. c. 4.66; 1,543 19
Preston, Cong. ch. and so. 19 25
Stonington, 2d Cong. ch. and so., coll. 43.50, m. c. 47.03; 90 53—1,841 32

Tolland county. E. C. Chapman, Tr.
Coventry, Oliver French North, 50

Windham county. Rev. H. F. Hyde, Tr.
Eastford, Cong. ch. and so. 24 00
Ekonk, Congregation, 30 50
Plainfield, Cong. ch. and so., coll. 50, m. c. 36.52; 86 52
Scotland, Cong. ch. and so., to const. Rev. I. W. Hartshorn, H. M. 76 40
South Killingly, Cong. ch. and so. 16 00
Thompson, Cong. ch. and so. 300 00
Westford, Cong. ch. and so. 8 15
West Woodstock, Cong. ch. and so. 18 37
Windham, 1st Cong. ch. and so. 100 00—659 94

5,272 02

Legacies. — Greenwich, Miss Laura Howe, by Rev. C. P. Bush, Agent, 200 00
Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs, 31,422.70; Mrs. Harriet Hosmer, add'l, by James Hosmer, Ex'r, 11,382.33; 42,805 03
Woodstock, Abigail B. Child, by Linus M. Child, Ex'r, 200 00—43,205 03

48,477.05

NEW YORK.

Auburn, Lewis E. Lyon, 25 00
Brockport, Summers Hubbell, 10 00
Brooklyn, Clinton Ave. Cong. ch. and so., add'l, H. D. Wade, 150; E. Holmes, 50; Church of the Pilgrims, add'l, Walter S. Griffith, 120; Mrs. Walter S. Griffith, 10; Plymouth Cong. ch. and so., Jonathan W. Hayes, 100; South Cong. ch. and so., add'l, Rev. H. M. Storrs, D. D., 50; 480 00
Cazenovia, Mrs. Sarah Hutchinson, 5 00
Crown Point, 1st Cong. ch. and so. 70 00
East Bloomfield, Cong. ch. and so. 32 00
Guilford, 1st Cong. ch. and so. 27 35
Homer, Cong. ch. and so. (of wh. from J. M. Schermerhorn, 200), 410 00
Howells, Cong. ch. and so. 35 00
Keeseville, Pres. ch. 15; Mrs. S. A. Tomlinson, 50; 65 00
Lockport, 1st Cong. ch. and so., with other dona., to const. Dea. Reuben C. Belden, H. M. 75 00
Medina, Mrs. N. J. L. Bayne, 10 00
Millers' Place, Cong. ch. and so. m. c. 37 84
Moira, Cong. ch. and so. 6 00
New Haven, Cong. ch. and so. 38 06
New York, William E. Dodge, 5,000; Z. Stiles Ely, 750; Rev. Ray Palmer, D. D., 25; Rev. C. P. Bush, D. D., 20; 5,795 00
Nineveh, Pres. ch., Col. Reuben Lovejoy, 50 00
Oswego, a friend, 50 00
Paris, Cong. ch. and so. 13 00
Port Leyden, Cong. ch. and so. 17 80
Port Richmond, Dr. T. S. Goodwin, 10 00
Prattsburgh, Charles Waldo, 10 00
Rensselaer Falls, Cong. ch. and so. 10 00
Rochester, Plymouth Cong. ch. and so. m. c. 29 25
Southampton, Friends, 2 00
Steamburg, Rev. William Hall, 10 00
Wadham's Mills, Cong. ch. and so. 32 00
West Bloomfield, Cong. ch. and so. 57; Mrs. B. P. Hall, 100; 157 00—7,512 30

Legacies.—New York, W. W. Chester, in part, by Walter Chester, Ex'r, 2,000 00

9,512 30

NEW JERSEY.

Bloomfield, Pres. ch. 25; Z. B. Dodd, 25; 50 00
Bricksburg, Pres. ch. m. c. 10.61; Samuel H. Turner, 7.50; 18 11
Chester, 1st Cong. ch. and so. 15 00
Jersey City, 1st Cong. ch. and so. 92 81
Newark, S. F. Richards, 10 00
New Brunswick, 2d Pres. church, 34 96
Orange, Trinity Cong. church, 264 36
Plainfield, Mrs. Oren Johnson, 5 00—490 24

PENNSYLVANIA.

Danville, Mrs. Dr. W. H. Magill, 5 00
Harrisburg, J. W. Weir, 100 00
Philadelphia, James Smith, 100 00
Tidioute, J. H. Edwards, 10 00—215 00

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey,		20 00

NORTH CAROLINA.

Hendersonville, Rev. William H. Williams,		10 00

LOUISIANA.

Baton Rouge, Rev. J. H. Adams,		4 00

TENNESSEE.

Lookout Mountain, Educational Institutions m. c.		19 00

KENTUCKY.

Henderson, Annie Cannon,	2 00	
Louisville, S. S. N.,	5 00	—7 00

OHIO.

Ashtabula, William M. Eames,	7 00	
Atwater, Cong. ch. and so.	43 37	
Brighton, Cong. ch. and so.	5 10	
Brownhelm, Cong. ch. and so.	31 95	
Claridon, Cong. ch. and so.	22 00	
Cuyahoga Falls, Cong. ch. and so.	35 25	
Elyria, Cong. ch. and so., add'l,	11 62	
Greenwich, Luther Mead, 10; A. M. M., 3;	13 00	
Harmar, Cong. ch. and so., balance of m. c. coll. 2; Rev. W. Wakefield and wife, 5;	7 00	
Jefferson, Pres. Cong. church,	2 22	
Lawrence, Betsey McGuire,	10 00	
Newburgh, Welsh Cong. church,	7 00	
Oberlin, Rev. Fayette Shepherd's Bible-class,	20 00	
Painesville, 1st Cong. ch. and so.	101 32	
Poland, H. J. Clark, 10; Mary E. Clark, .50;	10 50	
Pomeroy, Welsh Cong. church,	12 00	
Richfield, Rev. Israel Shailer,	100 00	
South Amherst, Cong. ch. and so.	18 00	
Tallmadge, Cong. Benevolent Society,	90 00	
Toledo, 1st Cong. ch. and so., annual collection,	242 60	
Wellington, 1st Cong. ch. and so., to const. Dea. HORACE WADSWORTH, H. M.	100 00	
West Andover, Cong. ch. and so. 20.70; a friend, 10;	30 70	—920 63

INDIANA.

Madison, E. A. Truax,	23 00	
West Creek, Lake Prairie Ind. Pres. ch.	38 00	—61 00

ILLINOIS.

Amboy, Cong. ch. and so.	42 63	
Apple River, Rev. R. J. Williams,	5 00	
Brighton, Cong. ch. and so., ann. coll.	32 60	
Byron, Cong. ch. and so.	15 00	
Cambridge, Cong. ch. and so.	28 00	
Canton, Cong. ch. and so.	59 50	
Chicago, New England Cong. ch. and so. (E. W. B.),	100 00	
Concord, Ladies of Cong'l church, for Bible-reader in India,	58 50	
Deans Corners, R. Osgood,	5 00	
Dover, Cong. ch. and so., to const. Rev. W. W. CURTIS, H. M.	52 84	
Downer's Grove, Cong. ch. and so.	18 25	
Farmington, Cong. ch. and so.	79 63	
Galesburg, 1st Cong. ch. Mrs. Wheeler, 5; E. J. and family, 12;	17 00	
Galva, Cong. ch. and so.	36 00	
Lawn Ridge, Cong. ch. and so.	10 40	
Lyonsville, Cong. ch. and so.	10 00	
Malden Cong. ch. and so.	44 00	
Onarga, Cong. ch. and so.	26 25	
Ontario, Cong. ch. and so.	17 00	
Pittsfield, Cong. ch. and so.	20 00	
Plainfield, Cong. ch. and so.	5 00	
Princeton, Cong. ch. and so. (of wh. from Rufus Carey, 5),	106 20	
Shirland, Cong. ch. and so.	15 00	
St. Charles, Cong. ch. and so.	32 00	
Sunbeam, Mrs. M. E. Hale (of wh. Ella's earnings, 1),	5 00	
Toulon, Cong. ch. and so.	30 00	
Wataga, Cong. ch. and so.	20 00	—890 80

MICHIGAN.

Au Sable, a friend,	5 00	
Clinton, Cong. ch. and so.	15 25	
Dexter, Cong. ch. and so.	10 45	
Frankfort, Cong. ch. and so. m. c.	9 40	
Genesee, Cong. ch. and so.	7 85	
Grass Lake, Joseph Swift,	15 00	
Lowell, Cong. ch. and so.	10 75	
Paw Paw, a friend,	5 00	
St. Johns, Cong. ch. and so.	2 00	—80 70

MISSOURI.

Breckenridge, Cong. ch. and so.	25 30	
Ironton, Mrs. Flora A. Guild, 1; Theodore P. Russell, 1; Edwin May, 1;	3 00	
La Grange, Salem Ev. Cong. ch. and so.	4 20	
Macon, Cong. ch. and so.	4 50	
Memphis, Cong. ch. and so.	1 25	
Neosho, Cong. ch. and so.	6 75	—45 00

MINNESOTA.

Afton, 1st Cong. ch. and so. m. c.	9 50	
Anoka, Cong. ch. and so.	15 51	
Faribault, 1st Cong. ch. and so.	23 65	
Glyndon, Cong. ch. and so. m. c.	6 42	
Hamilton, Cong. ch. and so.	10 50	
Minneapolis, Plymouth Cong. ch. and so. coll. for August,	15 53	
Monticello, Cong. ch. and so.	10 00	
Plainview, Cong. ch. and so.	16 50	
Smithfield, Cong. ch. and so.	5 55	
Waseca, Cong. ch. and so.	7 00	
Winona, Cong. ch. and so.	65 50	—185 66

IOWA.

Algona, Cong. ch. and so.	15 00	
Blairstown, A few friends,	4 60	
Chester, Tp. Cong. ch. and so. m. c.	16 50	
Danville, Cong. ch. and so.	20 00	
Davenport, Rev. T. Reuth,	1 00	
Denmark, Cong. ch. and so. coll. 36.56; m. c. 6 months, 24.64;	61 20	
De Witt, Cong. ch. and so.	22 00	
Durand, Cong. ch. and so.	7 25	
Elk River, Cong. ch. and so.	5 40	
Fairfax, Cong. ch. and so. m. c.	7 50	
Iowa Falls, Cong. ch. and so.	38 35	
Magnolia, Cong. ch. and so. m. c.	5 00	
Rockford, Cong. ch. and so.	13 80	
Tabor, Cong. ch. and so.	16 80	
Wittemberg, Cong. ch. and so. in part,	14 30	—248 70

WISCONSIN.

Appleton, 1st Cong. ch. and so.	80 00	
Beloit, 1st Cong. ch. and so.	181 40	
Birds Creek, Cong. ch. and so.	3 00	
Bristol, Cong. ch. and so.	31 00	
Columbus, Cong. ch. and so.	13 50	
Elk Horn, Cong. ch. and so.	12 66	
Ft. Howard, Cong. ch. and so.	25 00	
Genesee, Cong. ch. and so.	10 00	
Geneva, Presb. ch.	35 93	
Green Bay, Wm. T. Richardson,	20 00	
Ironton, Cong. ch. and so.	1 00	
Lake Mills, Cong. ch. and so.	13 45	
Markesan, Cong. ch. and so.	8 00	
Oconomowoc, Cong. ch. and so. addl.	2 00	
Rosendale, Cong. ch. and so.	50 00	
Sharon, Cong. ch. and so.	15 91	
Tomah, Cong. ch. and so.	4 50	
Wauwatosa, Cong. ch. and so.	40 75	—548 10

KANSAS.

Burlington, Cong. ch. and so.	13 35	
Wyandotte, Cong. ch. and so.	10 00	—23 35

NEBRASKA.

Ashland, Cong. ch. and so.	7 10	
Blair, Cong. ch. and so.	3 10	
Butler co. 1st Cong. ch.	15 00	
Milford, Cong. ch. and so.	3 00	
Weeping Water, 1st Cong. ch. and so.	14 40	—42 60

CALIFORNIA.

Santa Cruz, Cong. ch. and so. 30 gold,	34 50	
Stockton, John C. Holbrook,	10 00	—44 50

CANADA.

Province of Quebec, — Eaton, Cong. ch. and so.		5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Oodoopitty, "Donations," 10*s.* sterling, 2 75
China, Foochow, Native m. c. coll. 11 95
Turkey, Constantinople, Miss Walker, 1 guinea, 5 78
Harpoot, Rev. and Mrs. H. N. Barnum, 20 00—25 78

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Illinois, Rockford. Seminary Junior Middle class, for pupil in Miss Agnew's school at Oodooville, Ceylon. 29 75

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 552 03

581 78

MISSION SCHOOL ENTERPRISE.

MAINE. — Amherst and Aurora, Cong. s. s. 5; Bath, Winter st. Cong. s. s. 124; Harrison, Cong. s. s. 1.30; Lebanon, family gift, 2; 132 30

NEW HAMPSHIRE. — Bedford, Cong. s. s. for natives student at Erzroon, 50; Candia, Cong. s. s. 21.25, Kingston, Cong. s. s. 10.20; Meredith, Cong s. s. 5; New Alstead, Cong. s. s. for Mrs. Parmelee's school, 13; Pelham, Mrs. H. C. Wyman, 25; Mrs. E. W. Tyler, 15; 139 45

VERMONT. — Berlin, Cong. s. s. for India, 22; Brattleboro, Cong. s. s. 40; Clarendon, Cong s. s. 8; Hubbardton, Cong. s. s. 4; Milton, Cong. s. s. for student in Sem'y at Harpoot, 30; West Haven, Cong. s. s. 6; 110 00

MASSACHUSETTS. — Andover, teachers and pupils of Abbott Female Seminary, (for Mrs. Mark Williams' sch. Kalgan, China, 50; for station sch., Tirumungalum, Madura, 50; for girls' sch. at Cesarea, Turkey, 75.50;=175.50; less reported in September Herald among *Donations*, 173 50),=2.00; Ballardvale, Cong. s. s. 4; Boston, Miss Boutts s. s. class for heathen children in Mr. Capron's school, Madura, 1.50; New Braintree, Cong. s. s. (penny collection) 10; Sherborn, Mrs. Barber, 2; Woburn, 1st Cong. s. s. for students at Harpoot and Amanzimtote, 40. 59 50

CONNECTICUT. — Rocky Hill, class of small boys in s. s. 1; Salisbury, Cong. s. s. for male pupil at Batticotta Seminary, Ceylon, 30; Stonington, 2d Cong. s. s. to const. REV. HENRY A. WALES, H. M. 55; Waterbury, 1st Cong. s. s. 50; 135 00

NEW YORK. — Troy, D. L. Boardman, for Mr. Parson's school in Bardezag, 100; West Bloomfield, Cong. s. s. 20; 120 00

PENNSYLVANIA. — Allegheny City, 2d Methodist s. s. 6 00

GEORGIA. — Macon, 1st Cong. s. s. for Zulu Mission; 5 40

OHIO. — Cleveland, Euclid ave. Cong. s. s. for school in Harpoot, 117.10; for school in Inanda, Zulu Mission, 117 10; 234 20

ILLINOIS. — Chicago, s. s. New England ch. for students in Harpoot Theo. Sem'y, 50; Tabernacle s. s. "Faithful Band," 1; Downer's Grove, Cong. s. s. 1.75; Granville, Cong. s. s. 5.65; Princeton, Cong. s. s. 4.40; St. Charles, Cong. s. s. 18; 80 80

MICHIGAN — Clinton, Cong. s. s. 3 00

MISSOURI — Breckenridge, "Earnest Workers," through Minnie Brown, Tr. 1.20; Ironton, J. Markham, 2; Macon, Cong. s. s. 2.60; 5 80

MINNESOTA. — Plainview, Cong. s. s. 5.70; Waseca, Cong. s. s. (of wh. from Class No. Ten, 5), 7.25; 12 95

IOWA. — Algona, Cong. s. s. 1; Denmark, Cong. s. s. 33; Grinnell, Miss M. C. Brainerd's class, for India, 30; 64 00

WISCONSIN. — Elk Horn, Cong. s. s. 5.40; Fox Lake, proceeds of concert of four little girls, 1.18; Geneseo, Cong. s. s. 1.25; 7 83

KANSAS. — Albany, Cong. s. s. 15 00

NEBRASKA.—Blair, Cong. s. s. 1 00

1,133 23

Donations received in August, $44,416 14
Legacies, " " " 46,700 24

$91,116 38

Total, from September 1st, 1871, to August 31st, 1872, $420,266 71

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Limington, Cong. ch. and so. 7.58; Rev. S. W. Pearson, 5; 12 58

NEW HAMPSHIRE.

Amherst, Cong. ch. and so. 46 02
Hampstead, Cong. ch. and so. 7 01
Milford, Cong. ch. and so. 21 62
North Hampton, Cong ch. and so. 11 00—85 65

VERMONT.

Newbury, Cong. ch. and so. 17 40

MASSACHUSETTS.

Agawam, Cong. ch. and so. 15 35
Ballardvale, Cong. ch. and so. 5 00
Cambridgeport, Prospect st. Cong. ch. and so. 46 75
Conway, Cong. ch. and so. 14 30
Gloucester, Evan. Cong. ch. and so. 47 25
Newburyport, Whitefield Cong. ch. and so. 29 36
Saugus Centre, Cong. ch. and so. 20 09
Westfield, 2d Cong. ch. and so. 81 00
West Medway, Cong. ch. and so. 38 00
Winchester, Cong. ch. and so., paid Rev. J. Emerson, for supplying pulpit, 20 00
Worcester, Mrs. David Whitcomb, 400 00—717 10

RHODE ISLAND.

Central Falls, Cong. ch. and so. 35 00

CONNECTICUT.

Andover, a friend, 1 00
Birmingham, Cong. ch. and so. 50 59
Bridgeport, Park st. Cong. ch. and so. 21 81
Greenwich, 2d Cong. ch. and so. 100 00
New London, 1st Eccl. ch. and so. 174 45—347 85

NEW YORK.

Lockport, 1st Cong. ch. and so. 30 00

OHIO.

Springfield, 1st Cong. ch. and so. 23 00

IOWA.

Orford, Cong. ch. and so. 16 00

Received in August, $1,284 58

Total for Nominally Christian Lands, from Sept. 1st, 1871, to August 31st, 1872, $17,130 74

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

MASSACHUSETTS.—North Falmouth, Charles J. Nye. 1 00

Previously acknowledged, $9,021 89

Total to August 31st, 1872, $9,022 89

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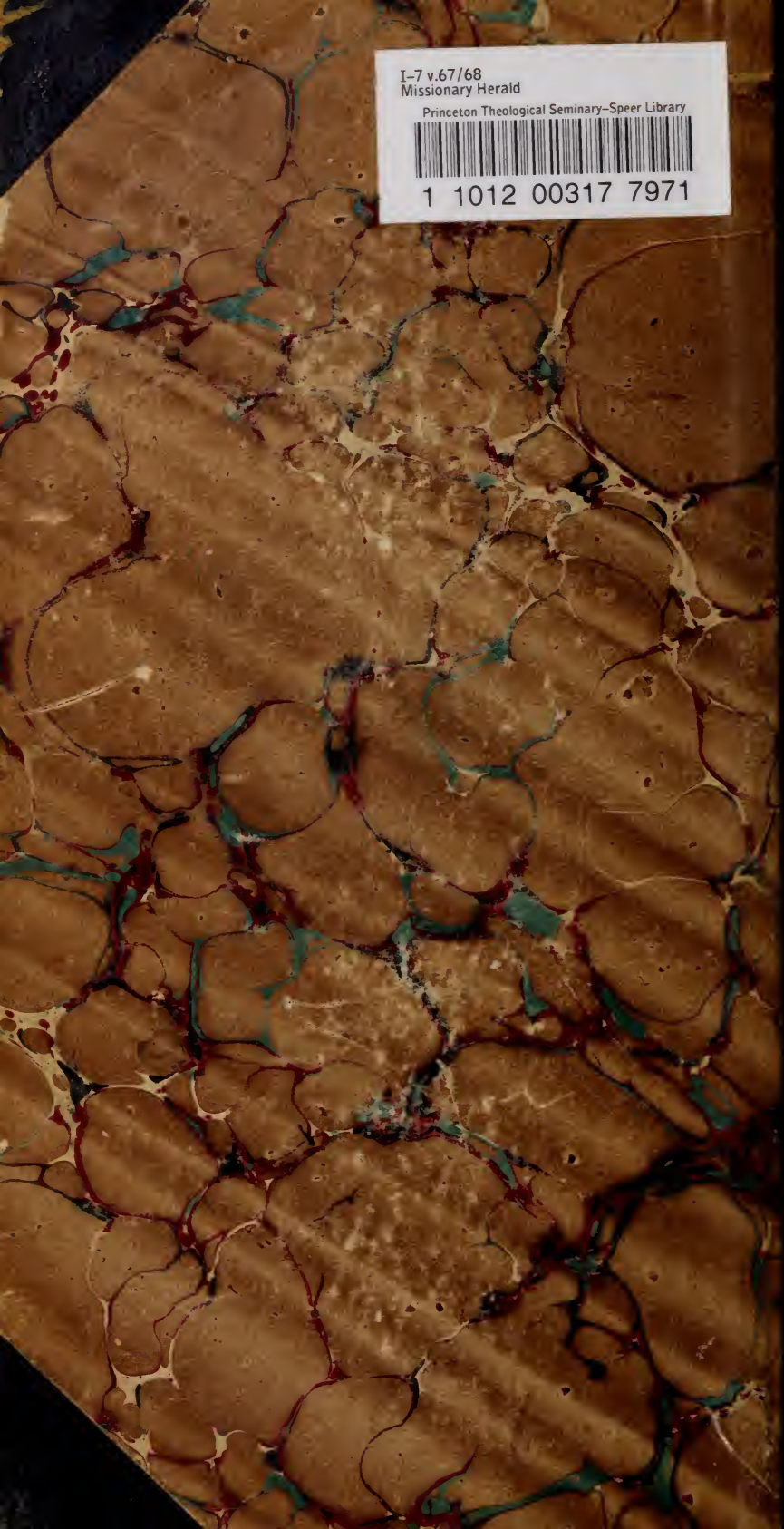
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